

W Baldwin 150 5th Av

# Zion's Herald

WEDNESDAY, OCTOBER 18, 1899



Ex-Governor Dillingham of Vermont

## WHAT THE GENERAL CABINET SHOULD DO

REV. DAVID H. ELA, D. D.

**B**ISHOP NINDE has rightly apprehended the conviction of the church, and has acted wisely in calling together, as announced in the *Michigan Christian Advocate*, the General Cabinet of the Epworth League to revise the action of the Board of Control in the case of Secretary Schell. It is but just that the church should be relieved of responsibility for the wrong which the action of the Board, unrepudiated, would fasten upon it. The General Secretary is chief executive officer of the League, and the representative of the church in its relation to the young people. As their appointed leader his action becomes the standard of moral and religious life, and, unrebuked or condoned, would be the action of the church.

Already the evil effects are seen. They cast suspicion upon every general officer of the church. The air is full of stories of like offences by other officers — false in some, we hope in all, cases. Insinuations are thrown out, in protection of the accused, that others are in like fault. If any are ready to profit by this "stop-thief" cry, suspicion leads to ready belief. There are strange stories afloat of sophistical and fallacious excuses, palliations and even defences, of the accused which are calculated to confuse the moral sense of the young and sap the very foundations of Christian integrity. On the part of the Secretary there has been manifest a dullness of moral sense and a defiance of the condemnation of his course, if not a moral bravado, which in the church's chosen leader and exemplar of youthful piety bodes but ill for the oncoming generation. The fountains must be kept pure if healthful streams are to water our Zion.

What, then, shall be the action of the Cabinet? President Ninde has, by calling this special meeting of the Cabinet, expressed officially his sense of the importance of the matter involved. It remains for the members as thoughtfully and conscientiously to perform their duty. That the Cabinet in the intervals between the meetings of the Board of Control has all the powers of the Board scarcely admits of question. The Discipline says: "The Cabinet shall act for the Board of Control *ad interim*." The *Christian Advocate* of Sept. 7 editorially interprets this as providing "that the Cabinet shall exercise all the powers of the Board of Control when it [the Board] is not in session."

The board of trustees of one of our foremost colleges afforded an example worthy of imitation by the Cabinet, by their action some years ago. The head of the institution, by some highly injudicious administration, had rendered himself no longer useful, but rather a serious embarrassment to its prosperity — though there was no charge of moral delinquency. After careful deliberation the trustees requested his resignation, and when this was refused they met the emergency by declaring the office vacant. The action was all the more significant because the incumbent was a man of rare scholarship and a distinguished preacher.

Important office carries with it corresponding obligation. In this crisis let the Cabinet, as kindly as possible, but as firmly, discharge their duty, and if necessary remove from the secretaryship of the Epworth League the man who can no longer lead its high religious work, but whose continuance in the office would be a hindrance. With whatever of personal sympathy for the erring, the vast interests involved must not be forgotten or sacrificed. We can pity and forgive the sinner; we must not endorse or condone the sin.

Hudson, Mass.

## Southern California Conference

[California Christian Advocate.]

**A** NUMBER of the leading Conferences East join with the Southern California in urging that Dr. E. A. Schell should at once resign from the General Secretaryship of the Epworth League. Meantime Bishop Ninde has called the General Cabinet of the League to meet in Toledo, O., October 15. We believe they will do the wise and right thing. Trust them and pray for them.

## Genesee Conference

**A** DISTINGUISHED minister of the Genesee Conference writes under date of Oct. 10:—

"The Genesee Conference, last night, passed resolutions denouncing Dr. Schell's conduct in selling his official influence to Excell, asking him to resign, and calling upon the Board of Control to demand his resignation in case he fails to resign. The resolutions are not at hand this morning; otherwise I would give you the exact language. The resolutions passed almost unanimously. I think there were only about ten or twelve negative votes."

## Dr. Schell Not Vindicated

[Pennsylvania Methodist.]

Rev. William E. McLennan, of Chicago, pastor of Dr. Schell and his family, is out in an open letter to Dr. Parkhurst. In the first paragraph he charges Dr. Parkhurst with assuming some things and not being informed on others.

2d. He offers his resignation as Western correspondent of ZION'S HERALD.

3d. Threatens to publish Dr. P.'s private letter while he was his confidential correspondent.

4th. Does publish Dr. P.'s letter.

5th. Charges Dr. P. with being bitter toward Dr. Schell.

6th. With trying to enlist secular papers and members of his Conference against Schell.

7th. With misrepresenting interviews between Schell and Excell.

8th. With misstating facts about the secrecy of their contract.

9th. Contradicts the statement of Schell's wanting to resign.

10th. Reads Dr. Parkhurst a lecture about bearing false witness.

Now all this may or may not be true, but what has it to do with Dr. Schell's guilt or innocence? It still remains uncontradicted by Dr. Schell or any of his friends —

1st. That the church was paying him \$4,500 for his time and large traveling expenses to be used in furthering the interests of the Epworth League.

2d. That instead of purchasing a singing book of Excell at the lowest living price and giving the poor boys and girls the advantage of this lowest price, he took advantage of his position to grab a profit on the book that otherwise would have gone to the retail purchasers, and it

amounted to over \$1,000 in a single year, making Schell's receipts from the church \$5,500.

3d. It remains uncontradicted by Dr. Schell, or any of his friends, that this contract applied to future books that Excell might furnish, and thus Schell was going to continue to enrich himself at the expense of the boys and girls of the Methodist Church.

4th. It is still true that Dr. Schell's offence is of a piece with that of Bill Tweed and Boss Croker of New York, and of the State thieves of Pennsylvania.

5th. It remains true that he should resign as General Secretary of the League. He should withdraw from the church after surrendering his parchments, provided there are no formal charges against him in his Conference or before the courts. He should repent of his crime if he has the moral sense to see that it is a crime. He should get converted and be sure this time that he gets his conscience as to the rights of property converted. Then he should join the church on probation and not on suspicion, and at the end of six months, if faithful, he should be received into full membership. Meanwhile the church should pray for him and encourage him in presenting to the church a heroic object lesson of "fortune retrieved," not through brazen bluff, but through godly sorrow and a new life.

6th. If he refuses to pursue this course, he should be charged and brought before a church committee. If through favoritism, or as the result of having committed similar wrongs themselves, or having a desire to do so, but lacking the opportunity, they find that his ADMITTED act was not a moral wrong, then he should be brought into court, and in all probability he would be fined and imprisoned, for it is now notorious that the criminal courts have for some time been more exacting in their estimate of moral character than have the churches. McKane of Gravesend in Sing Sing, and Dill of Clearfield in jail, are two of many striking illustrations. There are many others in which church members and even ministers have been convicted of perjury, embezzlement, disorderly conduct, theft, adultery, ballot-box stuffing, repeating at the polls, etc., etc., and yet so far as the church action or records show remained good and acceptable members.

Dr. Schell is not on trial so much as is the Methodist Church. The rank and file of its membership, most of whom are poor, and many of whom must struggle for the necessities of life, are waiting to see whether the church through its official is irrevocably committed to the grab game. The outside world is waiting to take the measure anew of the church of the self-sacrificing Wesley, Asbury and Fletcher.

The *Michigan Christian Advocate* prays in its last issue: "O Lord, raise up a few very great men in Methodism." Amen! And may they exhibit that kind of greatness which flowers in purity and unselfishness — in one word, Christlikeness. Was it not Hugh Price Hughes who said somewhere in response to the hearty commendation of some man: "Yes, he may be a good man, but he does not remind me of Jesus Christ."

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# Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Promptness in the War Department

Secretary Root intends to have 49,000 troops in Manila by Nov. 15, and 65,000 there before the beginning of the new year. All of the twenty new regiments have enlisted their full quota, but the question of transports has caused some solicitation. There are only twenty available, and several more will be needed if the Secretary's plans are to be carried out. In view of the active demand for transportation which Great Britain is making just at this time, the difficulties are increased. Fortunately four more steamers are due in San Francisco before the middle of November, and these will probably be secured unless others are offered elsewhere. From the Atlantic coast 4,500 men will be taken to Manila in the army transports, Thomas, Logan, and Meade, the last of which will be ready by Nov. 20.

### Ultimatum from the Boers

Oom Paul surprised the most of the world by taking the bull by the horns and issuing his own ultimatum, without waiting for Great Britain's. Among his demands he insisted that no British troops now on the seas should be landed in South Africa, and that all the reinforcements which have been sent there since June 1, 1899, should be withdrawn. He gave Great Britain forty-eight hours in which to comply. Of all the documents issued during the century, this is one of the most extraordinary. Its language is that of a giant among the nations of the earth. One can hardly believe it to have been used by a little Republican State whose total population does not exceed 760,000, and by a ruler who has less than one-tenth that number of his own race within his jurisdiction. Of course it is equivalent to a declaration of war, but from a military point of view, since the impression prevails that war must come, this was the thing to do. Great Britain is not ready to fight. Considering all the circumstances of the case, she is remarkably unready. The Transvaal has it in its power to make the English a great deal of trouble, long before any considerable number of Brit-

ish troops can be landed in South Africa. The Boers followed the ultimatum with a declaration of war.

### Trade in Favor of Armenians

The Sultan of Turkey has issued an irade granting pardon to fifty-four Armenian prisoners, commuting to imprisonment for life the sentences of twenty-four who were condemned to death, and abolishing all measures that prevented the free movement of the Armenians. More than that, this imperial decree directs that Government aid be furnished in rebuilding, repairing and restoring the churches, schools and monasteries destroyed during the massacres a few years ago, and that payment be made to the officials or the families of officials who were expelled or killed at that time. The Armenian patriarchs, who had previously tendered their resignations, withdrew them after the publication of the irade. If half its promises are kept, many people, who do not know the Sultan, may think he has experienced a change of heart. He has certainly changed his mind.

### Anticipating the Interest

The stringency of the money market was but little relieved by anticipating the interest due on government securities in October. The Secretary of the Treasury has now announced that he will anticipate the interest for November, and that he will also pay in advance all interest that will become due between Nov. 1 and July 1 subject to a discount at the rate of 2.4 per cent. per annum. The treasury now has more than \$200,000,000 locked up, and \$83,000,000 on deposit in various national banks. On this large amount nothing is realized in the way of interest, while it is paying out interest on its own indebtedness at the rate of three per cent. Something like \$30,000,000 will be released from the government vaults if all the holders of bonds accept the offer of the Treasury Department. As a very large proportion of these bonds are held by the banks, and as it is the banks that are most in need of money, they will undoubtedly take advantage of the Government's offer. It is much to the disadvantage of the country that, by the present system of finance, it is compelled to pay interest on large sums of money which it does not want and cannot use.

### Compulsory Arbitration

New Zealand has a law which compels arbitration in the event of any dispute between the employer and the employee. It has been in operation five years. The man who formulated the law is now in

the United States, and has been explaining its results to many interested listeners. He credited the New Zealand premier with the remark that, before the law had been in operation six months, it had saved the colony \$5,000,000. Fifty cases have been settled under its provisions, and strikes have ceased. No one can question that there are matters of public interest where the Government ought to insist that there shall be no interruption—such as transportation—and should provide some means for the speedy settlement of disputes; but the complexities of our civilization make the administration of such a law much more difficult than in New Zealand. The population of that flourishing colony does not exceed that of the Transvaal (less than 800,000); every man and every woman has a vote, and they prize the privilege so highly that votes found their way to the ballot-boxes to the number of 200,000 at the last election. Where the people vote, the people rule. When the men and women in the United States cast one ballot for every fourth person in the country, compulsory arbitration will be even less difficult for us than for New Zealand.

### Echoes of the Briggs Controversy

The reception of Professor Briggs into the Protestant Episcopal Church and his ordination to its ministry by Bishop Potter, after his trial for heresy by the Presbyterian Church, provoked much discussion at the time, but at the recent annual convention of the diocese the attempt to reopen the case failed. Rev. B. F. De Costa, one of the most distinguished ministers of the denomination, and one of the leaders in the fight against the Bishop, has now resigned his ministry and was formally deposed last Tuesday. In speaking of his resignation he declared that the Bible had met its Sedan in the Briggs case, and implied that his loyalty to what he considers its truths is more binding on him than his allegiance to the Protestant Episcopal Church. It has been reported that he will seek admission to the Roman Catholic Church, but this is scarcely credible. The promptness with which he was deposed has excited some comment, as it is usual to allow weeks, or even months, to pass without taking action.

### Austria's Three Disturbing Causes

The fall of the ministry of Count Thun, and the assumption of leadership by Count Clary Aldringen, has not materially changed the storm centre of Austrian politics. Three difficulties have menaced the country for several years. One

is the Ausgleich, or the agreement made with Hungary which must be renewed every ten years; this, after much bickering, was finally settled by Count Thun. A second is the dispute about language and nationality in Bohemia; Count Thun could not attempt to settle that because he had formerly promised the Uzechs that he would not interfere. The third is Clericalism. Church and State are very nearly divorced in Hungary, but they are most intimately connected in Austria. The present ministry is distinctly Clerical, and while it will probably continue the policy of the preceding cabinet, it will give it a stronger bias towards Clericalism and thus prepare the way for the coming to power of the one man in Austria whom it is said the Clericals want — Prince Alfred Lichtenstein. He is credited with the remark that if he ever gets into power he will put an end to the liberal school laws, and will re-establish the confessional schools. The issue between the Clericals and the rest of the parties into which the empire is divided, is of great concern to all Europe.

#### Autohypnotism in the Courts

Some three months since, an arc light wire fell on Broadway, New York. A cry of "live wire" was shouted, and just then a man fell to the ground. An apparently disinterested witness testified that the man who fell was not within five feet of the wire, and the most careful examination of his body failed to reveal any burn. At the hospital he exhibited all the symptoms usually present in cases of serious contact with a live wire, but, from the first, the doctors were suspicious of him. Experiments were tried to establish the claim that he was a victim of his own thought suggestion; in other words, that he was self-hypnotized. The doctors testified in court that they told him they were bathing him in hot water, and he not only believed it, but manifested the conditions following the application of hot water, although the water actually used was ice water. Then they bathed him in hot water, telling him that it was ice water, and he shivered. He sued the electric light company to recover damages, and after hearing all the evidence the jury evidently did not believe the theory of autohypnotism in its application to this case, for it awarded him damages to the extent of \$10,000. The trial excited much interest, and the verdict was a surprise.

#### More than a Million Members

The Christian Church, or Disciples of Christ, began its mission jubilee conference at Cincinnati last Thursday. This denomination, of which so little is known in the East, has more than a million members, and has added more than 100,000 to its membership during the past year. The total missionary contributions exceed \$500,000, raised and expended by the three missionary bodies of the church. Originally Presbyterians, the Disciples subsequently united with the Baptists, but the union lasted only thirteen years. They were known

as Campbellite Baptists, or Campbellites, from the founders, Thomas and Alexander Campbell. They insist on baptism by immersion, but reject all creeds, holding solely that its candidates shall profess faith in Christ's obedience and death as the only "meritorious cause of a sinner's acceptance with God." The late President Garfield was of this communion, and the Disciples have a strong church in Washington.

#### Mohonk Indian Conference

For seventeen years a conference has been held at Lake Mohonk, N. Y., to discuss the various phases of the Indian problem. Few meetings of this kind have ever been able to command the services of so many distinguished men and women. It is distinctively a conference of progressive thinkers and workers. Much has been accomplished. Every year has marked an advance. The one great stumbling-block has thus far resisted all the efforts devised for its removal. No matter which party is in power, the Indian agencies are regarded as rewards for party fealty. Seventeenths of all our Indian troubles may be traced to this pernicious custom. Year after year the Mohonk Conference has put itself on record as unanimously opposed to the custom. It has used every effort to have all the offices of the Indian service placed in the classified list. Some little progress has been made in nearly every direction except that of the Indian agents. On account of the terms on which Indian lands have been allotted, it is not possible to do away with the office entirely, but the Conference last week pointed out that the number might be considerably reduced without injury to the good of the service. The sooner the agents disappear, the sooner will the settlement of the Indian problem be attained.

#### Pacification of the Philippines

The Pope of Rome has appointed Archbishop Chappelle of New Orleans to the charge of all the Roman Catholic interests in the islands which have been transferred to us by Spain. He is about to proceed to the Philippines on an errand of pacification, and he is quoted as saying that he hopes to succeed where the army has failed. The establishing of the church there three centuries ago, and its maintenance to the present time, gives the archbishop the right to say that she should have the credit for the work of civilization she has accomplished. When he adds that this civilization has raised the inhabitants of Luzon to a higher state of culture than exists today in Massachusetts, one is troubled to understand what he means; and when he accounts for the wealth of the priests by saying they have worked hard and acquired individual property, one is still troubled. It is right and proper that all the property in the Philippines which belongs to the church should be delivered to it by the authorities; no American will object to that. In any country where church and state are united it is not easy to determine just what is the property of the church, and it is doubtless for this reason that the

distinguished prelate was selected to look out for her interests. It is due the American people that as able a representative be delegated to protect their interests in all the property on which the church has no just claim.

#### Territorial Convention in Alaska

Although Alaska was ceded to the United States twenty-two years ago, it has never been provided with a proper government. It was for fourteen years a military district, and it is now administered by a civil governor appointed by the President. Delegates from every section of the immense territory, which comprises an area twice as large as Texas, met in convention last Saturday to consider plans for enlarged local functions of government. Two weeks will be spent in the endeavor to formulate a statement of the needs of Alaska, and Congress will be asked to legislate in the interests of the people who are swarming into this northern land. The first act of the convention was the adoption of a resolution expressing uncompromising opposition to the surrender to Great Britain of any part of what was acquired from Russia by the United States.

#### Foreign Trade this Year

Comparing the statistics of our foreign trade for the first nine months of the present year with the corresponding period of 1898, shows a considerable increase, both in the value of exports and imports, the latter showing much the larger relative gain. In nine months of 1898 our exports amounted to \$869,278,144, while they amounted to \$903,028,508 in 1899 — an increase of \$33,750,364. The imports, which were valued at \$475,378,955 during the period in 1898, were increased in value to \$585,736,106 in 1899. In other words, our very large export trade for 1898 was increased by a little less than four per cent., while our import trade was increased by more than twenty-three per cent. The remaining three months are very likely to change these figures, because it has been found that the last three months of the calendar year are those in which the export trade is much larger, and the import trade much smaller, than during the first three-quarters of the year. The war in the Transvaal will interrupt a growing trade with South Africa, but it will undoubtedly stimulate the British demands for American products.

#### Iron and Steel in the United States

With more blast furnaces running than have ever been in operation in the United States before, the manufacturers are not able to keep up with the demand for iron and steel. Last June pig iron was selling at from \$12 to \$15 a ton, and when the president of the Foundrymen's Association declared that it would be worth \$20 a ton "before snow flies," those who heard him believed that the top notch had even then been reached. No. 1 foundry iron is now quoted at \$23 75 a ton, and even the lower grades are all above \$20. Bessemer pig iron is selling in Pittsburg at \$24 a ton, steel



rails are quoted at \$33, and steel billets have been sold at \$40. Even at these prices large orders are booked. Eighteen months ago the Carnegie Company was selling steel rails as low as \$16 a ton, but they are now selling at a price that would have been considered prohibitory a little more than a year ago. One of the reasons for this is to be found in the fact that the railroads are making money, and with their treasuries filling up, the extra cost of rails does not deter them from making improvements. The total railroad earnings of 104 systems for the month of July were more than \$50,000,000 — a gain of seventeen per cent. over the corresponding month of the previous year.

#### Southern Industrial Convention

The South is not asleep, and the Negro has found out that it is waking up. The cause of the Negro has had a hearing in West Virginia and in Georgia, and now Alabama has gathered some wide-awake white men and black men to discuss matters of interest to both races. The South knows, if it does not yet fully realize, that its prosperity depends in large measure on the attitude of the Negroes within its borders. Both races listen attentively, as well they may, to the words of Mr. Booker T. Washington. He told his hearers at this latest convention that capital and lawlessness will not dwell together, and he warned them that the white man who disregards law where a Negro is concerned will soon disregard it where a white man is concerned. While so many oppose Negro education, he reminded them that ignorance is many fold more expensive than intelligence. To train the hand and mind of the black youth is to add to the wealth of the South, and Mr. Washington may justly point those who do not believe that to his own school at Tuskegee. When the South will hear such plain teaching from a black man, it is making progress. When it gets wise enough to heed him, it will have achieved prosperity.

#### Elections of Next Month

Six States will vote for their full complement of officers next month. These are Iowa, Kentucky, Maryland, Massachusetts, Mississippi and Ohio. Five other States will vote for a small number of candidates for offices which will become vacant next January. While there is a great deal of excitement in Kentucky and Maryland, the chief interest centres in Ohio and Nebraska. It is conceded that the elections in these two States are of national importance, and that the result in Ohio is likely to have far-reaching consequences. Ohio is the President's own State, and to be discredited there would have considerable influence on the question of his re-nomination. While it is generally conceded to be a Republican State, it is remembered that Harrison carried it by only 1,072 votes in 1892; although, the very next year, McKinley was re-elected Governor by a plurality of 80,995 votes. It went Republican in 1894, by a plurality of 137,087 votes, while Governor

Bushnell, in 1897, was elected by a plurality of only 28,165. These wide fluctuations show what an uncertain quantity is the plurality which the Republicans can hope to win. Nebraska, Bryan's own State, is important because, if the Democrats lose it, his chances of a re-nomination will be very much lessened.

#### Unsatisfactory Reports from the Philippines

Although Gen. Schwan succeeded in driving the insurgents wherever he appeared against them, the moral effect of his victory was lost because of the necessity of falling back. The Americans do not lack persistency or bravery, but the wily Filipino manages to escape from all the nets and traps set for him. The fact that the insurgents have been within four miles of Manila during the past week is not a reassuring one, after all these months of fighting. As to the plot for an attack on Manila itself, which was revealed by a friendly native, that was doubtless mere bravado. The report that Aguinaldo will soon have 12,000 men at Santa Barbara, and that 4,000 men who have been held in reserve at Capiz have embarked for Concepcion, shows that the war is not yet over. Gen. Funston says it will end in March, and everybody hopes it will, but there is much fighting to be done yet. If the Visayans are quarrelling with the Tagalos just at present, that is so much gain; but if the insurgents have men to spare whom they can send from one island to another to provoke disturbances, it is clear that their losses in battle have not been as serious as we have been led to suppose.

#### Rumors from the Transvaal

It will be well to bear in mind that the news received from the Transvaal must be received with caution. The wholesale cutting of telegraph lines has reduced to a minimum the opportunity for furnishing accurate reports of what is taking place. It seems to be a fact that the Boers attacked an armored train and succeeded in destroying it. They have made some timid advances, but thus far they have shown no disposition to be drawn into the enemy's country. It is probable they have invested Kimberly, and that important diamond region has become the centre of interest for the moment. Three thousand British troops are there to defend the place, and the reports do not credit the Boers with a force in that vicinity large enough to take it. It will be some time yet before the British will be able to make an advance in this direction, but no anxiety is felt for the safety of Kimberly. In several other places the Boers are gradually closing in on the British outposts, and any moment may bring stirring news. The Orange Free State has cast its lot with the Transvaal, but Ospe Colony is thus far quiet, and has shown no signs of active disloyalty.

#### Dewey in New England

From Wednesday to Sunday Admiral Dewey was the guest of New England. In delightful Indian Summer weather he saw his native State, visited his old

home which he had not seen before for ten years, and laid the corner-stone of Dewey Hall of Norwich University where he was a student in 1854. Montpelier and Northfield gave him the welcome which towns of the Green Mountain State are wont to proffer to those whom they delight to honor. Friday evening he arrived in Boston, and it was here that he received a welcome that for spontaneity has not been equaled since his arrival in this country. The singing of the children on the Common, the next morning, gave him great pleasure. The parade was much like other parades, with pressing, pushing, eager crowds everywhere. The banquet given by the Commonwealth at the New Algonquin Club was one of the most splendid ever given in Boston, and the guests included men distinguished in all the professions. The Admiral himself said that the ovation given to him on Friday night had never been equaled in his lifetime, and he carried away from Boston the remembrance of a triumph seldom achieved. It is Dewey that makes the reception. Whether in New York, or Washington, or Vermont, or in Boston, he wins people by his modest bearing and his kindly consideration of the feelings of others. His greatness grows. It is fully equal to his fame.

#### Events Worth Noting

The 46th Volunteer Regiment left South Framingham for Manila, via San Francisco, on Monday.

The censorship of despatches from Manila has been abolished by General Otis.

The organization of the Consolidated Cattle Company, capitalized at \$100,000,000, is about completed.

There are only thirty-four chaplains allowed the army; eight are now in the Philippines, and ten more have just been ordered there.

After seven futile attempts, the yachts Columbia and Shamrock made their first run over the course on Tuesday, the Columbia being the winner.

The Empress Dowager of China is said to have selected a boy only nine years old to succeed the present Emperor whom she deposed.

The gunboat Nashville sailed from San Juan, Porto Rico, for Manila on Saturday. Of the nine ships ordered to reinforce Admiral Watson's fleet, she was the first to get away. The Brooklyn and the Marietta followed early in the week.

The Revolutionists in Venezuela are making rapid progress, and they are likely to obtain possession of the government very soon. There has been very little fighting up to this time, but the insurgent leaders have held several parleys with President Andrade.

It is said that the British Parliament, which met on the 17th, will soon be informed that Portugal has decided to transfer Delagoa Bay to Great Britain on payment of \$40,000,000. It is worth double that amount to her in making war on the Transvaal.

## THE ACCEPTABLE DAY

IT is prophetic, we believe, that so many spiritual seers are confident that the day of the Lord is near at hand. Many of the most spiritual-minded of our own church from their hilltop of vision announce a confident hope that we are upon the eve of a general revival. The distinguished London minister, Rev. G. Campbell Morgan, who has been holding meetings in many parts of our land for the deepening of the religious life, said in Tremont Temple last week that he observed everywhere that marked degree of expectancy among Christian people which always betokens a general revival. And it is especially significant that Mr. Moody, who for the last few years has seemed to abandon the revivalistic work to which he had devoted so much of his life, observes in a recent letter: "As I have gone about the country and seen something of the movement of God's Spirit in the churches I have come to feel strongly that there is now the sound of the 'going in the tops of the mulberry trees' that is God's call to His people to bestir themselves and go forth to win multitudes of souls. If our ears are open to God's voice and our hearts respond fully to His leadings, I believe we are on the eve of unusual revivals of religion, both in this country and in England."

We have no sympathy with the notion, prevalent even in some quarters in our own denomination, that the day of revivals has gone by. It may be that the preaching of today is to be different in some degree — more Christocentric than a quarter of a century ago — and that there are to be some necessary modifications in our revival methods; but in all the essentials of the minister's effort "to seek and to save that which was lost" there can be no material change. Jesus is the only Saviour of mankind, and He must be lifted up by the pulpit until all men are drawn unto Him. Though we may not be able to appeal to the fears of men as in the olden time, we shall find the multitude unusually eager to learn of, and to accept, Jesus Christ. The minister who goes to his pulpit under the thrall of the Christ passion, saying with Paul, "I live, yet not I, but Christ liveth in me," and, "The love of Christ constraineth me," will find his congregation tearfully responsive to his preaching. Because it is the acceptable day of the Lord, it is a fearful thing to be privileged to preach Christ and to fail to utter His message. Woe to the man who gives only the stone when eager, hungry, starving souls are importunately begging for bread!

## EPWORTH CABINET MEETING

THE church is looking forward with anxiety to this meeting, which, it is understood, will reconsider the case of Dr. Schell. And the anxiety is increased by the fact that it is no longer the reputation of Dr. Schell, but that of the church itself, which is now at stake.

This anxiety is justified by the official treatment of the case hitherto. This treatment has impressed a great many

persons, always excepting the officials concerned, as shuffling and lacking in straightforwardness, as aiming to cover up the facts rather than to deal honestly with them, and as rooting in the weak fancy, chronic with ecclesiastics, that exposure is worse than the crime. Accordingly, everything but the case itself in its essential and true nature has been dealt with. We have had accounts of impressive prayers, opinions from Methodism's "great constitutional lawyers," the customary doubts and scruples which men always feel concerning action to which they are disinclined or when they seek to shirk responsibility, the passing along of the question from body to body, with a final suggestion that probably no one has jurisdiction, appeals not to disturb the church by agitation, touching descriptions of the deep piety and wisdom of the majority of the Board of Control — anything and everything but a straightforward and courageous dealing with the case. As one of our contributors says, the managers seemed to have had for their motto: Whatsoever things are silly, whatsoever things are irrelevant, whatsoever things are shuffling, whatsoever things are shift, if there be any fatuity and any duplicity, think on these things. The result is, that the Methodist Church is in very serious danger, through some of its officials, of becoming a grief to the lovers of righteousness and a scoff among the ungodly.

It is this state of affairs which leads us to rejoice in this meeting of the General Cabinet of the Epworth League. It gives an opportunity to relieve the tension, already dangerous, and vindicate the honor of the church. The Cabinet will, of course, act, for the danger of inaction is fully apparent. Few longer care for the vindication or condemnation of Dr. Schell as such. But a great many Methodists do want to have it shown that Methodist officialdom does not stand for ecclesiastical Crokerism; that official wrong-doing does disqualify for official service in the Methodist Church, the Northwest Indiana Conference to the contrary notwithstanding; and that Methodist ethics is at least as high as that of secular life, and is not exhausted in self puffery and in singing "Songs for Young People." Judging by official deeds and words and silences of the last few months, all of these points are in painful doubt just now.

And in this state of affairs it would be disastrous if the Cabinet should fall into the finessing and shillyshallying of the Board of Control. The church and the world alike looked on in amazement as the hoose-pocus went on, and amazement long since passed into indignation. Every good man is desirous that Dr. Schell should be vindicated if innocent, but honest men are more desirous that in any case truth and righteousness should be vindicated. And it is no longer safe to attempt vindication by resolution, or by plaintive appeals for sympathy, or by bidding us think of the good men who prayerfully advised Dr. Schell to "stick," or by raising a dust of irrelevant issues and invented legal difficulties. The church has at last lost all patience with this sort of thing, of which the aim is so

manifest, and demands a vindication that will really vindicate, or a condemnation in accordance with the crime. Failing this, the conclusion is pretty sure to be drawn that Dr. Schell was not so far out when, in a recent conversation, he said to one who asked him why he did not resign, "I'm not going to resign. There are others."

## Better to Know the Facts

MANY inquiries have reached this office concerning rumors that were in the air in connection with the official conduct of Rev. Lewis Curtis, D. D., the senior agent of the Western Book Concern. We have not been silent because of any purpose to shield Dr. Curtis or to keep from our readers anything they had a right to know. We were informed some time ago of the main facts in the case by those high in the consideration of the church, but were assured that there were extenuating circumstances, and that at the session of the Rock River Conference — which was soon to be held — the case would be impartially investigated.

The whole matter grew out of the fact that Dr. Curtis, as treasurer of the Freedmen's Aid and Southern Education Society, made a single loan of \$6,000 from the funds of the Society to Rev. Dr. J. M. Caldwell, of Chicago, receiving therefor a personal commission of \$180. Dr. Caldwell was charged with putting reports in circulation in connection with the case which were misleading and therefore unduly damaging to Dr. Curtis. The Rock River Conference took the matter in hand, appointing a strong committee of investigation, including Rev. Drs. C. J. Little, L. H. Pierce, E. C. Arnold, Martin E. Cady, C. W. Thornton and W. O. Shepard. The committee spared neither time nor pains in probing the painful affair to the bottom. The result of the investigation appears in the following report of the committee, which was adopted by the Conference: —

WHEREAS, Rev. Lewis Curtis, D. D., has confessed he did wrong in accepting a commission for a loan made by him as treasurer of the Freedmen's Aid and Southern Education Society; and

WHEREAS, He made early restitution thereof of his own accord and now asks the forgiveness of this Conference; and

WHEREAS, Rev. John M. Caldwell, D. D., confesses he did wrong in writing a letter erroneously dated, misleading and uncandid in its terms describing this commission as a Christmas gift, and has asked the forgiveness of his brethren; therefore be it

Resolved, 1. That this Conference, accepting their confessions and acknowledgments and freely pardoning them, abstains from further proceedings in the case.

2. That we condemn unsparingly the acceptance of money, whether as a commission or as a gift, for the negotiation of loans by the treasurers of our trust funds, and that we deeply deplore the occurrence upon which we have been compelled to utter judgment.

There is no similarity, no ground for comparison, between Dr. Curtis and Dr. Schell. Dr. Curtis acted foolishly and very wrongly; he deserved censure and has received it, and will suffer for his wrong-doing in the years that are to come. But his act was not premeditated; it was a single act of loaning trust funds for personal gain; he did not enter into a secret contract to do it as long as he was able; he saw his wrong, and, as the report says, "he made early restitution of his own accord;" he has been sincerely penitent, and has told the truth about the case. These facts lift the matter entirely out of comparison with Schell's "serious official wrong." The Chicago daily papers, especially the *Times-Herald*, which comes to this office, have made quite extensive reference to the affair for several days. It is



significant to note that this Rev. Dr. J. M. Caldwell, who confessed to writing a letter "erroneously dated, misleading and uncandid in its terms," is the counsel of Schell, and was present in that capacity during the recent session of the Northwest Indiana Conference at Frankfort, Ind., and, we are informed also, during the meeting of the Board of Control at Indianapolis.

As there has been misapprehension, in this connection, concerning the junior agent of the Western Book Concern, we are happy to say that Dr. Jennings is above reproach, and even suspicion, in his official conduct.

### A Loyal Layman

ON the cover page of this issue will be found a fine portrait of Hon. William P. Dillingham, ex-Governor of Vermont. And on page 1328 is printed a lengthy abstract of a notable address delivered by him at the Claremont Junction (N. H.) Camp-meeting, the occasion being "Twentieth Century Day." The attention of our readers is called to our report of that address, and to the thoughtful criticism which the speaker makes concerning some features of Methodist polity. Kindly criticism from such a man is worthy of cordial reception and careful thought.

In many respects the career of Governor Dillingham has been one of unusual interest. He was "born well." His father, Hon. Paul Dillingham, was a member of Congress, and also governor of Vermont during a portion of the Civil War; his grandfather bore a notable part in the Revolution; and his great-grandfather fell while fighting with Wolfe at Quebec. It was his father's intention to give William a university education, and he fitted for college at the Newbury (Vt.) Seminary and Kimball Union Academy at Meriden, N. H., but the exigencies of the Civil War rendered his services necessary in his father's office. When he had barely attained his majority he was made secretary for civil and military affairs for the State, filling out an unexpired term. In 1872-'76 he was State's attorney for Washington County, and gained great celebrity by the masterly manner in which he secured the conviction of Miles, the Barre bank robber, and Magoon, the notorious murderer. In 1874-'76 he was again secretary of civil and military affairs during the gubernatorial term of Judge Ashael Peck. In 1876 he was chosen a member of the General Assembly, and was elected State senator in 1878, and re-elected in 1880. For the six years beginning in 1880 he was commissioner of State taxes, being the first to hold office under the law providing for that position, and thus having serious responsibilities with relation to the great corporations of the State. In 1888 he was elected Governor, receiving the nomination without opposition, and a phenomenally large majority on the day of election. In this position he looked well after the material interests of the State, and added honor to the commonwealth by his appearance at various public functions at home and abroad. His retiring message was notable for the impetus which it gave to the enforcement of the prohibitory liquor law.

Governor Dillingham has also been prominently identified with various important civic interests. He is a director in the National Life Insurance Company of Montpelier, president of the Waterbury National Bank, and a former president of the Vermont Society of the Sons of the American Revolution. He is also a trustee of the University of Vermont, and has long been the painstaking and efficient president of the board of trustees of Montpelier Seminary. As such he has been a constant visitor at the sessions of the Vermont Conference, and his addresses delivered at the Seminary anni-

versary have been notable occasions. During his residence at Waterbury he was, also, for a serious of years the chairman of the board of school commissioners; and the high school building at that place, a notable contribution to the architecture of the State, was erected under his personal supervision.

As a lawyer Governor Dillingham takes high rank. He has a large clientele, and is in demand in important cases in more than half of the counties of the State. His public addresses show evidence of wide reading, careful preparation and thoughtful discrimination. As a speaker he is earnest and enthusiastic, and invariably convinces his audience of his sincerity and depth of purpose.

But it is as a Christian worker and a Methodist that he is best known to the readers of ZION'S HERALD. He came into the church in early manhood, and has given to the church and cause upwards of thirty years of honorable service. Almost from the outset he has been a teacher in the Sunday-school, and the large number of young people who have been in his classes can testify to his thorough knowledge of the Scriptures, his intelligent application of Biblical truths to the needs of every-day experience, and his vivid manner of illustrating obscure passages or flashing new light upon familiar texts. As a steward in the church for a score of years he has been the mainstay in material matters and a wise leader in spiritual movements. He seems equally at home in a business meeting or a religious service and always has a judicious word for either occasion. In his relation to his pastors he has ever been a counselor rather than a critic, and more than one young man who has been assigned to the Waterbury church has found that Mr. Dillingham's kindly sympathy, ever-ready help, thoughtful suggestions, and stimulus to a broader outlook, have constituted an era in his life.

Governor Dillingham has often been a member of the Lay Electoral Conference, and was a member of the General Conference of 1892, and there made a member of the Judiciary Committee for the First General Conference District. He would have had a reelection at the next quadrennium, but his business rendered impossible the amount of time necessary. All in all, he is both a loyal and a royal layman.

### PERSONALS

— Rev. William V. Kelley, D. D., was the preacher at Vassar College last Sunday.

— Bishop and Mrs. Walden, with their son and daughter, have returned to Cincinnati in excellent health.

— Mrs. Hamlen, wife of Rev. Dr. George M. Hamlen, left last week for Seattle, Wash., to attend the National Convention of the W. C. T. U. as a delegate.

— Rev. H. D. Atchison, who for the last five years has been the successful pastor at Wilmette, Ill., has been transferred to Portland, Ore., and stationed at Grace Church.

— Rev. D. H. Sawyer left last week for Kinsey, Ala., to assume the duties of principal of Mallalieu Seminary. He was formerly a professor in Rust University, Holly Springs, Miss.

— Dr. T. C. Illiff is not by any means confined to Methodist churches in his heroic battle against Mormonism. The Presbyterian Church gives him hearty welcome and cheer.

— Dr. Bostwick Hawley has again been chosen president of the Saratoga (N. Y.) Home for Children, an institution of which he has been the official head from the beginning.

— At the late session of the Ohio Conference, Rev. W. R. Mather was transferred to the Vermont Conference, and Rev. W. I. Todd, of Groton, Vt., to the Ohio Conference, and stationed at Sugar Grove.

— Rev. Ernest B. Caldwell, son of Dr. Caldwell of the Holston Conference, is under appointment as missionary to China. He is a graduate of our Theological School at Chattanooga, Tenn.

— At the session of the Rock River Conference, just held, Rev. Lewis Curtis, D. D., of the Western Book Concern, was elected to the General Conference, standing fourth on a list of six delegates.

— Our Western exchanges note with approval that Dr. Davis W. Clark's lecture, "The Pope of Rome: His Palace and Cathedral," is in demand. His address is 349 Tusculum Ave., Cincinnati.

— Rev. W. I. Haven, D. D., of New York city, secretary of the American Bible Society, will give an address in Rutland, Vt., Sunday evening, Nov. 5, at the 87th anniversary of the Vermont Bible Society.

— Hon. Alfred S. Roe is making his annual visit to his father and mother in Fulton, N. Y. He also delivers copies of his book, "History of the Ninth New York Heavy Artillery," to such subscribers as are in that vicinity.

— It is a marked compliment to Rev. G. A. Phinney that he is invited by the First Church, Dorchester, to supply the pulpit the residue of the Conference year. He was pastor of the Dorchester Church for four years — '92-'96.

— On Oct. 3, at the residence of Mr. John Wyburn, 123 Bridge St., Augusta, Me., Rev. Charles H. B. Seliger, pastor at Morrill and Knox, East Maine Conference, was united in marriage with Miss Estella E. Case, Rev. George Degen performing the ceremony.

— The *Western Christian Advocate* says: "Rev. W. E. Grose, the popular and efficient field agent of the Book Concern, who for several months has been working in Ohio and Indiana, with headquarters at Cincinnati, has been transferred to Chicago, and during the winter will continue afield in the Northwest."

— The *Christian Advocate* thus calls attention to a noteworthy fact: "Drs. W. F. Whitlock, E. D. Whitlock, and S. H. Whitlock are brothers, and all have been elected delegates to the next General Conference. This happened once before, in 1892. The first is a professor in Ohio Wesleyan University, and has for years been a member of the Book Committee; the second is pastor of Trinity Church, Lima, O.; and the third is presiding elder of Mattoon District, Illinois Conference."

— Rev. Edward W. Thompson, pastor of People's Church, Haverhill, and Miss Jessie Miller were united in marriage at the bride's home, 1702 Penn Ave., Scranton, Pa., Thursday evening, Sept. 28, at 8 o'clock. Mr. and Mrs. Thompson are graduates of Wyoming Seminary, Kingston, Pa., and of Wesleyan University, Middletown, Conn. At the latter institution Mrs. Thompson was graduated with "first honors," and was elected to membership in the Phi Beta Society. They will reside at 146 Main St., Bradford Dist., Haverhill, Mass.

— The marriage of Miss Florence Abbott, of Bethel, Me., to Rev. O. L. Stone, of Newry, took place at the home of the bride's parents, Mr. and Mrs. Charles F. Abbott, Tuesday, Oct. 10, Rev. W. B. Eldridge officiating. A number of guests, friends and relatives were present. The bride wore a tasteful dove-colored costume. She is well known as a popular school-teacher, and was a member of the *Bethel News* staff for about two years. Mr. Stone is pastor of the Methodist

Church at Newry. This is his second pastorate, and his second year at this place.

— At the recent session of the Central Circuit Preachers' Meeting, held Oct. 10, a resolution was passed commemorative of the noble and useful life of the late Rev. Dr. George F. Eaton, who was "so often an interested and helpful attendant at the sessions of this Preachers' Meeting."

— Among the distinguished artists who appeared with Mme. Sembrich at the Maine Music Festivals at Portland and Bangor, last week, is Miss Bertha Cushing, daughter of Rev. J. R. Cushing, of Maplewood. She sang in concert, and had the contralto solo work in "The Messiah." She is soloist in the Broadway Tabernacle, New York, and in the Synagogue Elokim in Brooklyn.

— Mrs. Smith, wife of Rev. D. J. Smith, of West Kinde, N. H., died at the parsonage the morning of Oct. 13. She had been for more than thirty years a very efficient helper of her husband in the work of the ministry. Funeral services were held on Sunday, conducted by Presiding Elder Norris, assisted by Revs. Guy Roberts, H. B. Copp, J. H. Vincent, and others. A suitable memoir will be furnished later.

— A welcome call was made at this office, on the 14th inst., by President J. F. Goucher of the Woman's College, Baltimore, Md. Dr. Goucher delivered an address the day before in Cambridge at a meeting of the New England Association of Colleges and Preparatory Schools upon "The Advisable Differences between the Education of Young Women and that of Young Men." The address was received with marked favor.

— Principal J. H. Pillsbury, of Waban School, writes under date of Oct. 13: "Last Wednesday Mrs. Pillsbury was called to Portland by the sudden and severe illness of her mother, Mrs. J. B. Donnell, and today comes a telegram that she died last evening of pneumonia. She has been an untiring missionary worker, having for many years been secretary of Portland District W. F. M. Society. She was a worker, also, in all lines of church activities and interests of the Chestnut St. Church. Services will be held Sunday at the house, and the body will be carried to Kent's Hill for burial on Monday, where services will probably be held."

— At the recent session of the Minnesota Conference, Rev. H. C. Jennings, D. D., of the Western Book Concern, was elected at the head of the delegation to the General Conference. In the report of the proceedings of the Conference which appears in the *Northwestern Christian Advocate*, is the following paragraph: "A report on the Book Concern contained the following sentence, which is of interest to the church: 'We congratulate H. C. Jennings of this Conference, our Publishing Agent, on the splendid stand he has recently taken for an honest business management of the trust committed to him by the Methodist Episcopal Church.'"

— In the presence of the immediate relatives of both families, at the home of the bride, 61 Fruit St., Worcester, Mr. Gilbert Raymond Holway and Miss Edith Rogers Boyden, daughter of Mrs. David Boyden, were quietly married by Rev. Raymond F. Holway, father of the groom, on Tuesday, Oct. 10. Elaborate preparations had been made for a church wedding in Trinity at high noon, but owing to the sudden death of the bride's grandmother at Wales, Mass., the invitations had to be recalled and a simple home service substituted. Miss Susie F. Holway and Miss Flora Clark were the bridesmaids. It seemed a strange commingling of sorrow and joy for Mrs. Boyden, who, on the same day, was obliged to be present at the funeral of her mother and at the mar-

riage of her daughter. Costly and handsome gifts were showered upon these popular young people, two being specially noteworthy — a beautiful silver service from the old 38th Massachusetts Regiment (of which Mr. Boyden was a member until his death three years ago, and which had conferred upon Miss Edith the title of "daughter of the regiment"), presented through Secretary of State Olm and ex-Mayor Hodgkins of Somerville; and a superb marble clock from the G. A. R. of Worcester. After a brief bridal tour, Mr. and Mrs. Holway will reside at 61 Fruit St., Worcester.

— On Wednesday evening, Oct. 11, a delightful wedding occurred in Malden, when Miss Carrie I. King, daughter of the late Rev. Edward P. King, of the New England Conference, was united in marriage with J. Richmond Dean, of Boston. Rev. Geo. B. Dean, pastor at Forest Hills, a brother of the groom, performed the ceremony. Miss Phoebe Buckley, of Dorchester, was bridesmaid, and Mr. Edward King, brother of the bride, was best man. The house was beautifully decorated with palms and cut flowers. Mr. and Mrs. Dean were the recipients of many very beautiful and useful presents. After a short wedding trip they will be at home to their friends, after Nov. 1, at 12 Greenleaf St., Malden.

## BRIEFLETS

Had not John Ruskin well learned the truth which he uttered when he said: "The best virtues are shown in fighting faults?"

The People's Temple, this city, puts the general public under a special sense of obligation in arranging a course of entertainments of a high order, of which a more specific notice will be found elsewhere. We heartily commend the course and hope that the church will receive the generous patronage which it deserves.

Rev. F. Ohlinger, presiding elder of Pochong District, Hinghua Mission, China, writes: "The region occupied by our Hinghua Mission has been visited by typhoons of unusual severity. Fruit nearly all destroyed. Prices going up! Bubonic plague still raging. Our people are making brave efforts to keep collections up to former figures."

It is a noteworthy fact that the annual meeting of the American Board, which for many years has been a theological gladiatorial combat, absorbing the attention of the secular and the religious press, was so much of a genuine love-feast this year that it almost escaped public notice. We heartily congratulate Congregationalism upon having learned better than to wrangle over theological hypotheses.

A man can no more dodge temptation, in this world, than he can dodge the wind.

It goes without saying that this issue of ZION'S HERALD challenges our readers to do some vigorous and helpful thinking, whether it be in following ex-Governor Dillingham in his able, frank and timely address; or our highly-valued English contemporary, the *Methodist Times* of London, in an editorial on "Americanism," written with a special eye upon our urgent problems; or in the chaste, luminous, but very pertinent Matriculation Day address of Rev. Dr. John Rhey Thompson.

The Bureau of Conference Entertainment has fixed upon Fitchburg as the seat of the next session of the New England Conference. The Methodist church of that city presents

an invitation based upon the unanimous approval of the quarterly conference and the hearty co-operation of all the evangelical churches. The Conference has never been held at Fitchburg.

Whether God has revealed the whole of His divine nature to man is not so pertinent a question as whether we have apprehended so much of the Divine nature as we are capable of knowing and sharing.

Mr. Arthur Sherwell, joint author of "The Temperance Problem," to whose investigations of the Prohibitory Law in Maine reference was made in a recent issue, writes: "I do not believe, as your issue suggests, that every town in Maine 'with an average population of five hundred has an open saloon.' What I do believe is that in every town with a concentrated population of five hundred liquor is obtainable."

The following resolutions, presented by Rev. William McKinley, D. D., were unanimously passed by the Minnesota Conference: —

WHEREAS, The purity of the church has been stained and the peace of the church disturbed by the official misconduct of Dr. Schell, secretary of the Epworth League, therefore,

Resolved, 1. That the purity and the peace of the church, the prosperity of the Epworth League and the moral proprieties in the case, require Dr. Schell to resign his office; and, if he refuse to do this, we earnestly request the Board of Control of the Epworth League to take such measures as will relieve the church of this burden.

2. That a copy of this paper be sent to Bishop Ninde, president of the Epworth League.

## B. U. SCHOOL OF THEOLOGY

### Matriculation Day, Oct. 11

**M**ATRICULATION Day at Boston University School of Theology was observed last Wednesday, Oct. 11. On this day the new students enter formally upon their engagements in the School of Theology. There seems to be a constantly increasing interest attending the observance of this day, and last Wednesday saw the seminary chapel and adjoining rooms crowded with students, alumni and friends of the School. At 10 A. M. the communion service was administered, in charge of Dr. Mansfield, presiding elder of Boston District. At the close of this service Dean Buell introduced the preacher of the morning, Rev. John Rhey Thompson, D. D., pastor of Summerfield Methodist Episcopal Church, Brooklyn, N. Y. Everyone present heartily enjoyed the beautiful, scholarly and inspiring presentation of the theme, "Theology as a Living and Growing Science." We give his address, in part: —

I am to speak on

"THEOLOGY A LIVING SCIENCE."

This subject is justified, first and principally, by the general tenor of the Word of God, by the widespread spirit of theological inquiry, by the general intellectual ferment and restlessness of our times, and by the growing appeal of the new truth for permission to incorporate itself with the old truth. It is necessary, first of all, to define our terms, and especially the terms, "science" and "theology." The word "science" literally and etymologically means knowledge. But with us the term "science" has come to mean systematized knowledge, ascertained truth orderly classified. The science of zoology, for example,



means that what men know about the structure of animals, about the habits of animals, about the habitations of animals, has been classified, arranged, systematized, unified. Any science in our time has come to mean this at least, that wherever we apply the term "science," we mean that whatever men know about the subject in question has been digested, matured, classified, arranged and systematized. Theology is a science, it is the highest science, it is the science of God, and by theology we mean the systematization, the classification, the orderly arrangement of that which men in their various thinkings have found out about God. If any man be disposed to deny that the word science applies to the word theology, I will not argue with him now, but I will ask him this question in passing — How does he explain the origin and the persistence in the language and consciousness of man of the idea of God, and of the perpetual endeavors alike of philosophy and of theology to ascertain and to define our relations to God, and the relations of the world to God, and of all things to God? If we consider the principal sources of theology, it will be apparent that from the very nature of the case theology is not fixed, stationary, unalterable, but a living, growing, expanding, constantly augmenting science.

1. The first source of theology is all that we include in the word "nature," or the stupendous and orderly frame of the material universe, together with its contents. This is of God, from God, and is conserved and maintained by Him, and so the more we know of nature, the more we know of God. The question here seems to resolve itself into this: Is our knowledge of nature, of matter and its properties and uses, fixed or growing, stationary or progressive? It goes without saying that man, as he widens his view, as he sharpens his intellectual faculties, comes to a larger, a more definite, a more precise, a more trustworthy account of matter, of its original laws, of the various forms that it assumes in its multitudinous transformations, and of the principles that govern the evolutions and final forms of material substances. I take one illustration — the primeval man, when he confronted nature, looked upon it as capricious, arbitrary, lawless. He could not see any relation of order and sequence, of antecedent and consequent. It was not given to him to understand that the subtle, plastic, flexible, swift-flying lightning had a law. We know that it is under law; we know that there is not any material substance, however gross and heavy, however plastic and ductile, however minute or vast, that is not under the reign of immutable law; we know that we do not live in an orderless, capricious, arbitrary universe; we know the causes of pestilences, we know how to remove pestilences; the result of our study of material nature has convinced us that there is not a grain of sand or a blazing sun that is not somehow obedient to law. Now consider the advance from the thought of the early man of the arbitrariness of nature to our own thought, and say whether there is not here certainly a theological growth, a correction and expansion of our knowledge of God. I am not surprised, when I study the mythology of the Greeks and Romans, that these men conceived the deities or supernatural powers as vengeful, capricious, fitful, passionate. They saw nature to be arbitrary, fitful, capricious, passionate, and therefore they conceived that the powers that controlled nature were so. We dare not think so. We are taught by our growing knowledge of the orderliness of nature, of the universal reign of impartial and immutable law, that at the centre of all things there must be a supreme ethical rule; and therefore we worship the God of order, the God of law. It is a criti-

cism in current pamphlets and the cheap magazines that the church and the preachers still adhere to the doctrine of retribution. I declare that the doctrine of retribution taught by modern science is as strict, inexorable and awful as any doctrine of retribution ever taught by the church. What is the teaching of science concerning the inexorableness of law? It is that he who attempts in a universe like this to fly in the face of law will get hurt. And what is the teaching of theology but that he who attempts to fly in the face of God will get hurt? Do you not see that as we grow in our comprehension and understanding of nature, there must be a corresponding growth in our theological knowledge, that is, in our understanding of that God who made and conserves nature?

2. Another principal source of theology is the Bible. Here we are confronted in the very beginning with the patent and conspicuous fact that the Bible itself is a growth. The merest child in our Sunday-schools knows that the Bible was not finished at a single stroke in heaven, and then conveyed to men on earth as we now have it. The Bible when Moses died was not as large or as full as it was when Samuel died; the Bible was not as large or as spiritual when Samuel died as when Solomon succeeded David; David's Bible was not as large as was the Bible that Ezra is supposed to have given to the Jews, when he edited the sacred canon after the return from the Babylonish captivity; the Bible of Ezra in turn was not as complete as the Bible was when Malachi spoke the last authoritative word of the Old Testament dispensation. Is there not clear advance in the Bible in the New Testament as compared with the Old? Is not the New Testament a manifest growth on the Old? Is not its spirituality finer? Is not its spiritual insight keener, deeper? Is not its reverence truer? Is not its horizon broader? Is not its outlook wider? Is it not in every sense of the word less local, tribal, circumscribed? Isaiah was spiritual; is not John more spiritual? In the life and Psalms of David we have an interpretation of the Divine; but do we not have a more complete reflex of the Divine life in the life and writings of Paul? Great was Moses; but is it heresy for me to say that Jesus was greater than Moses? Is it wrong to say that the blood of sprinkling speaketh better things than the blood of Abel? Manifestly, openly, conspicuously, the Bible is itself a growth, an orderly development, the consummated result of a divinely conducted spiritual process.

Do we not understand the Bible better as the years go by? Are we not gradually coming to a better, a finer and truer comprehension of the spiritual processes that were at work in its construction, albeit divinely guided? Do we not know that the Bible, humanly speaking, came from men, not angels? Do we not know that it had a local Oriental setting? In twenty years the theology of laymen by the study of such works as Dean Stanley's "History of the Jewish Church," Geikie's "Hours with the Bible," Geikie's "Life of Christ," Farrar's "Life of Christ" — not to speak of less friendly works that have been written here and there — has been greatly augmented. Do we not better understand than our fathers did, and their fathers did, the principles that guided the composition of the sacred books? Have we not a more facile and skillful use of the books of the Bible? Do we not understand better than they did that First and Second Chronicles are not as well adapted to reading at family worship as the last twenty-seven chapters of the prophecies of Isaiah and certain portions of the book of Psalms? Have we not learned that it pleased God in His inscrutable wisdom, first to take one tribe and develop them into a nation, and

from the nation speak to the race? And have we not been lifted up to the comprehension of the great thought that God knows how to educate a race as well as to reveal Himself to a tribe? The Bible is a great source of theology, and as we come to a better understanding of the Bible, of its various books, of their relation one to another, of the men who composed them, and of the fruitful principle of spiritual growth underlying them, we come to a better understanding of the great truth that all must soon recognize, the principle of spiritual growth, of theological development, in the very Book that He has given us for our supreme religious guidance.

3. The character of Christ Himself is a perpetually fresh and fruitful source of theological science; that is, of a knowledge of God and of His relations to men, and of His purposes concerning them. We need more and more carefully to separate in our thought Jesus Himself from any account or theory of what He said and did. Men may vary widely, as they do, in their estimate of His person and work. All agree that He, more perfectly than any other, revealed God, and the method of the divine life and the divine moral government of men. Are we not growing in clearness and wisdom and completeness in our thought of Him? Is He not becoming more precious and real and interpretative to us all? And whatever our theories concerning Him, is He not rectifying, enlarging, elevating and perfecting our knowledge of His Father and our Father? So far as theology is coming under His control (and we should deeply rejoice that it is more than ever disposed to acknowledge His leadership), is it not being quickened, inspired, broadened and enriched? With Christ as the central and governing fact, theology as the living and seminal force, it cannot remain fixed and stationary unless indeed we have exhausted the infinite significance of the Son of Mary, the Son of God!

4. Another source of theology is man himself; and therefore the more accurate, the more discerning, the more complete, the more comprehensive our knowledge of man, the more must our theology be obedient to the law of growth. Who is man? I think it may be said that with all our modern partialisms and aberrations, with all our modern pessimisms and skepticisms, there has been gradually growing, in recent times, a sense of the dignity of man, of the value of man, of the spiritual worth and immortal destiny of man, and that man is, in his innermost being, a child of God; and this, notwithstanding the fact that the time in which we live, as no other time in the history of the world, has been distinguished by its purely physical theories of man's origin, development and existence. It is a most remarkable fact, to be co-ordinated in the final spiritual philosophy of the future, that the nineteenth century, which on the one hand gave birth to, or witnessed the outworking of, the most purely physical theories of man's origin, growth and environment, has at the same time held most steadfastly, and loyally, and tenaciously to this truth, that wherever man came from, he must not be wronged or despised by his brother man, and for the reason that he is God's child.

I take it that most men, whether consciously or unconsciously, outline and picture their God from their thought of man. I believe it to be a just and true statement that, with the majority of men, God is simply an infinite enlargement of their highest type of man. As I listen to the prayers and the account of the spiritual experiences of the best people I know, I am more deeply impressed with this truth, that there must be divinity in man because the picture of divinity that is dominant and regnant in

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## LOOKING TOWARD THE LIGHT

I asked the roses, as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright;  
They answered, "Looking toward the  
light."

"Ah! secret dear," said heart of mine,  
"God meant my life to be like thine—  
Radiant with heavenly beauty bright,  
By simply 'looking toward the light!'"

— Selected.

## NEW YORK LETTER

"HOLLAND."

WHAT! Another correspondent?  
So it would seem.

Dutch?

Perhaps.

A New Yorker?

Now, don't ask me that. I will say, though, that I don't live in Meriden, or Cold Spring, or Elizabeth, or any other equally famous place, from which versatile writers send lengthy metropolitan communications. No, Westchester County, or Long Island, or even Morristown, is good enough for me.

What are my intentions?

Not too fast, please. Let me try this new pen awhile. I can tell better then what can be done with it. Meanwhile you might be looking up my pedigree.

You may have heard of the changes which have been taking place at the Book Concern. We have two good, faithful, energetic Agents who are determined, whether any General Conference is held or not, to be good stewards, and now these many months they have kept editors and secretaries and the preachers on edge with rumors of radical changes in offices and salesrooms and the like. Well, during the summer, when most of the preachers were away on their vacations, and the danger of riot was reduced to a minimum, the axe fell—to speak figuratively—and when we returned we scarcely knew the famous corner where the ministers were wont to congregate on Monday morning and discuss the frailties of their brethren and the meanness of their neighbors. They didn't like it very much; but what's the use of making a disturbance? These Agents are determined to make a better financial showing; and who can blame them? Of course they still continue to occupy "the corner room, second floor, front," but that's all right. The retail department, however, has been moved from the ample room where the brethren felt they had plenty of Monday breathing space, and where there were several quiet corners for the exchange of the latest gossip or the airing of fond confessional hopes, to smaller and less valuable quarters. It is rather crowded, to be sure, but there are some good features about the place, and these compensate for the discomforts. Of these I may write later, when I shall have learned what they are.

And the editors were moved, too, just as if they were chattels. They didn't take kindly to it, and little wonder! They were thrust into rooms on a side street, with no means of access or exit except their wings, and they were afraid

to use these too often. Bro. Buckley rebelled from the outset, yet he had to move just the same. But he didn't like his new sanatorium, and reluctantly let it be known. A persistent rumor has it that he told the economical Agents that if they didn't provide more desirable rooms for him he would go into the Presbyterian Building across the street; and now he's back, bag and baggage, on Fifth Avenue again. What the other editors are thinking in view of these latest developments, I would like to know.

And there have been other changes, which are quite as important. The tone of the Preachers' Meeting has been undergoing needed alterations. Last year the Monday meeting was a forum, now it is a prayer-meeting; then criticism was the weekly pabulum, now earnest spiritual inquiry. It was amusing in those days of the discussion of the Higher Criticism to listen to the addresses made to the gallery. Much that was said was admirable, more was vaporous and hurtful. The younger men especially were loud in their demands for "liberty to think," and that Colossus of Methodist orthodoxy, Dr. Upham, generous always, was the first to write it down that no one objected to their having a thinking spell once in a while. They felt easier after that, but still they continued to talk for the newspapers, until many of the official members of the churches gave expression to their weariness and disgust. It really did get to be very distasteful. Perhaps the new business committee of the Preachers' Meeting realized this. Anyhow, there is a new order of things, and the emphasis is being laid on the spiritual. All the meetings held this fall have been intensely evangelical. Good, saintly Benjamin Adams has been heard, and A. O. Dixon of the Hanson Place Baptist Church, and Drs. John Balcom Shaw and Wilton Merle Smith of the Presbyterian Church. These last gave remarkable testimony to the awakening among the ministers of that denomination hereabouts, and no greater demonstration of the truth of their statements could be had than the noticeable absence of bitterness in the Presbytery that same day when the case of Dr. McGiffert came up for consideration. The discussion was in marked contrast to that heard when Dr. Briggs was accounted a heretic.

In all the denominations there are evidences of spiritual quickening. I have heard from many people that the signs are portentous of a blessed revival. There is a calm, hopeful waiting, a feeling of eager expectation and of confident, determined purpose, which is so apparent that the glad day of awakening seems already at hand. It cannot come too soon. It is the universal need. Hearts have been praying for it, and now are awaiting it. May the Lord pour out His spirit on the churches speedily!

The ministers have nearly all returned from good vacations and are in their places. Eekman has been at Martha's Vineyard, Odell has browsed on New

England hillsides, Cadman has touched once more his native sod, Tipple went to Alaska, John Rhey Thompson fled from his hay fever to the mountains of New Hampshire as usual, Welch did Europe, North and Osborn breathed the air of the Catskill region, Kavanagh, Downey, Watters and a host of other hard workers have rusticated by sea or lake or mountain, and, well rested, are ready for the fray. Ocean Grove has attracted its usual devotees. The meetings there have been unusually interesting and successful. The Summer School of Theology under the very capable administration of Dr. Price scored a more than ordinary triumph. Hillis was there, Governor Roosevelt was there, and President McKinley was there. Those who were fortunate enough to hear the concise, warm, admirable speech of the last-named heard an unequaled statement of the administration's policy for the Philippines.

The New York Conference seems to be still in session. Appointments are being made anyhow. Recently Rev. D. H. Hanaburgh, A. M., one of the most efficient ministers in this vicinity, quiet, unobtrusive, modest, scholarly, was elected to the presidency of the Ladies' Seminary at Carmel, N. Y. He has accepted the position, and will make a capital head for that promising institution. To fill the vacancy at Fordham caused by his removal to Carmel, Rev. A. M. Gay, of Shrub Oak, has been appointed by Bishop Joyce or some one else. Rev. Dr. James M. Yeager will supply at Shrub Oak until the New York Conference meets. These are the latest changes recorded. There may be still others in prospect.

The new presiding elders have all taken hold of things with an energy which promises well. Dr. Chadwick has a genius for this sort of thing, and is greatly beloved. Dr. Pullman finds that he has plenty to do, but he is equal to his opportunity. Dr. Adams, the gracious, sweet-spirited Adams—we have two of the same name and kind—is preaching his way around his district to the delight of the pastors and congregations. Bishop Vincent made some rarely good selections. And what a presiding elder Dr. Wright is making! Anybody who knows him will appreciate what he can do with a district. Things are moving along the Hudson. Dr. Millard, for so many years the Conference secretary, is as creditably filling the responsible position in which he finds himself, and by his sermons, tact, and administrative qualities is commending himself to his constituency and giving joy to his many friends.

One of the most significant of recent events is the reopening of the Church of the Saviour in East 109th Street. This is one of the churches under the benevolent oversight of the New York City Missionary and Church Extension Society, and during many years has been one of the problems. For some time the question of selling the property and locating elsewhere has been under consideration, but it was finally determined to



make complete repairs and some modifications and continue the work in a growingly difficult field. All the summer the work of renovation has been going on, and so successful has it been that there is practically a new church on the East Side. The opening services were held on Sunday, Oct. 8. Dr. Millard preached in the morning, and Rev. W. F. Anderson, of Sing Sing, at night. Meetings of much interest are being held, among the preachers being Drs. Gregory, Upham, Watters, Eekman, Doherty, Osbon and Sanford. The pastor, Rev. Fields Hermance, D. D., is even more happy than usual, and rejoices that in this last year of his pastorate there he is permitted to see and enjoy some of the fruits of his labors.

A branch of Christian effort which has always attracted me has been the so-called Fresh Air work. For years I have been deeply interested in all its phases, and gratified with its splendid results. This summer it has seemed to me that more has been doing in this line than ever before, and more than once I have given devout thanks that hundreds of children of the tenements, and mothers too, were being let to breathe God's intoxicating air and revel in the delights of the country. One of the most successful undertakings of the summer has been what is now known as the "Louise Fund." Through this Fund more than eight hundred Methodist children have been given a month away from the squalor and crime and pestilential atmosphere of this city's crowded habitations. The donor is unknown, I am told, but he must be some great soul who feels the woes of New York's wretched poor. The Fund is in memory of a beloved wife, and is administered by that good and wise man, Mr. William Baldwin, of the Book Concern. God bless the generous giver, even as the gift has already been blessed to the many partakers of it!

#### AMERICANISM

[From the *Methodist Times*, London, Sept. 21.]

THE *London Times* of Sept. 15 contained a long article, covering four entire columns, from its Rome correspondent, entitled, "The Pope and Americanism." That article was of quite extraordinary importance, and we wish it could be read by every intelligent Englishman. It is the clearest and fullest account that has yet been published in English of the most remarkable and significant event in the history of the Roman Catholic Church since the Vatican Council. It has also a direct bearing upon the Dreyfus affair. It is now well-known that the teaching of the Jesuits is at the bottom of that bad business. Cardinal Vaughan has made an exceedingly feeble attempt to reply to "Verax," and to some of his own co-religionists who have been indignantly protesting against his silence and the silence of all the English Romanist hierarchy, when every other Christian Church is protesting against the wicked verdict of Rennes. Of course, as a docile pupil of the French Jesuit school, Cardinal Vaughan could not spontaneously say anything against the organization of the French Jesuits. It would have been far better if he had maintained a complete silence to the end rather than emphasize his false position by a letter which, as the *Times* points out,

completely evades the point at issue. The Dreyfus case and the rotten condition of the French Army are the direct result of the momentous fact that the Jesuits now dominate the French Roman Catholic Church. The great political and ecclesiastical fact of our time is that the Jesuits, after centuries of strife, have at last captured the whole machinery of the Roman Catholic Church, and are gradually crushing out of that church all those who do not accept their views and methods. Of this we have an appalling illustration in the history of "Americanism," as set forth in the *Times* of last Friday. The controversy raged round the person and work of Father Isaac Thomas Hecker, who was a German-American and his mother was a Methodist. The Teutonic and Methodist blood in him strove vehemently against those aspects and phases of Romanism which are supreme in the so-called Latin countries. He honestly tried to adapt the rigid Roman Catholic system to the democratic atmosphere of the United States of America. He was sanguine enough to believe that Romanism could be adjusted to the fundamental principle of the Declaration of Independence, namely, that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, and that among these rights are life, liberty and the pursuit of happiness."

He held, with some plausibility, that for three centuries in "the necessary work" of suppressing heresy the Roman Catholic Church had given "preponderance" to those virtues which stand in direct relation to the external authority of the church, namely, "submission and passive obedience." He argued that the time was now come to cultivate the active and manly virtues of self-respect and self-reliance. He was much struck by what he regarded as the "timid listlessness" and the "weakness of character" manifested in the Latin countries of France, Spain and Italy, and he greatly desired to cultivate within the pale of Romanism the virile qualities of the Teutonic race. He advocated especially self-reliance and the importance of giving due prominence to the fact that every man may and must enjoy a direct and immediate relation to God. For a long time his work prospered and he enjoyed the patronage of the Pope. He is stated to have made many converts from Protestantism to Romanism. He was even allowed to establish a new Order, which, significantly enough, took no vows and discouraged vows. So long as this went on only in America not much notice was taken of the movement on this side of the Atlantic, but at last his disciples began to lift up their heads and to advance their opinions even in Roman Catholic gatherings on the Continent of Europe. Then the Jesuits awoke to the new peril. We have no space to tell the long story of the way in which they at last brought the matter under the notice of the Pope and secured the condemnation of Americanism as rank heresy. The story is recorded at length in the *Times*. The end was that last January the Pope addressed a letter to Cardinal Gibbons, the most conspicuous of American prelates, in which he totally condemned the tenets of Father Hecker. The triumph of the Jesuits was complete; more complete by far even than in relation to Dr. Döllinger and the Old Catholics. Americanism has been blotted out of existence. Cardinal Gibbons, Archbishop Ireland, Monsignor Keane, and all the ecclesiastical leaders of the American Roman Catholics have prostrated themselves in the dust and utterly disclaimed Father Hecker whom they had for many years openly and ardently supported. As the *Civiltà Cattolica*, the official organ of the Jesuits, declares, every one who henceforth advocates these dreadful doctrines of self-reliance and of the right of the individual

to direct communion with God "is a rebel and a traitor."

We do not know whether our principal contemporaries on the other side of the Atlantic, the *New York Christian Advocate*, *ZION'S HERALD* at Boston, and other journals, have had an opportunity of seeing the *Times* for September 15. They should get it without delay, and, if possible, reprint it for the instruction of their American readers.\* As the *Times* says in the last sentence of its remarkable article: "The duel between Anglo-Saxon temperament and Jesuit discipline will be worth watching, for the stake of civilization in its outcome is by no means small." This question is, indeed, of immediate and urgent importance to every American citizen. Ultimately it is of indescribable importance to us all. For the moment the Jesuit has once more won. The more liberal and manly American Romanism lies prostrate in the dust under the foot of Spanish Romanism. In the realm of international affairs America has just defeated Spain. Within the area of the Roman Catholic Church Spain has simultaneously inflicted a disastrous defeat upon America. The only section of American Romanism that has supported the Jesuit interpretation is that particular Irish section which is represented by Monsignor Corrigan, the Archbishop of New York. The great coming conflict of the twentieth century will be the final encounter between Jesuitism and human freedom. Now that all the resources of the Roman Catholic organization throughout the world are placed in Jesuit hands, this decisive battle cannot be permanently evaded. The Jesuit organization has brought France into her present position, keeps the unity of Italy in constant peril, threatens the German Empire, will certainly destroy the unity of Austria, and, mainly through Irish agency, is always secretly seeking to undermine the unity of the British Empire. "The devoted sons of Loyola," as the writer in the *Times* says, "hold the pontiff in the hollow of their hands." The utter destruction of Americanism demonstrates that at present they are the irresistible masters of the entire Roman Catholic world. Nevertheless, we unhesitatingly predict their ultimate defeat, and history justifies the prediction. They controlled Spain, and Spain is well-nigh the last among the nations; they controlled monarchical France, and a revolution swept the monarchy away; they controlled James II., and the Stuarts lost the crown of England forever. Their Japanese and Red Indian missions have vanished, leaving not a trace behind. Their labors in India have been followed by the supremacy of Protestant England, and through their machinations in Italy the Pope is self-imprisoned in the Vatican and a Piedmontese sovereign is enthroned in the Quirinal. But the length and dreadfulness of the conflict will depend upon the extent to which we who believe in freedom and in conscience put minor issues on one side, and stand together for the defence of Scriptural Christianity.

\* We were unable to secure in this country the copy of the *London Times* to which reference is made.—Editor *ZION'S HERALD*.

As God uses such imperfect instruments, He trains and disciplines them, winnows out the chaff, hammers into beauty and symmetry that which was warped and unattractive. No one can really do God's work who is not at the same time becoming sanctified in his inmost life. God as He uses men has in mind not only the far-reaching effects of their labors in the world, but the working out of their own salvation, so that their powers of service shall increase the longer they are used, so that by and by He will not have to apologize for their excesses or their delinquencies.—Rev. H. A. Bridgman.

## EX-GOVERNOR DILLINGHAM ON METHODIST REFORMS

AT the Union Camp-meeting held at Claremont Junction, N. H., Aug. 22-28, ex-Gov. William P. Dillingham, of Waterbury, Vt., delivered a most able address on Thursday afternoon. The occasion was "Twentieth Century Day," and the theme assigned him was, "Wanted, Men." In preparing for this occasion the Governor evidently thought much upon the character of the men wanted in the coming century, and from the consideration of the type of the individual Christian to that of the church at large was an easy transition. The address was what might have been expected from such a man — virile, forceful, suggestive, stimulating, enthusiastic and full of a spirit of profound devotion. It was received with rapt attention, and, in the main, met with hearty approval on the part of his clerical and lay auditors. Its importance is such that its sentiments are commended to the church at large.

But no abstract can do it justice: the atmosphere in which it was delivered cannot be conveyed in cold type; the warm, earnest, hearty manner of the man cannot be presented; the evident devotion of the speaker to the cause in general and Methodism in particular, the perfect harmony between the spirit of the orator and the spirit of the occasion — none of these can be presented, only an outline of the line of thought.

After an introduction touching upon the struggle which has been going on between light and darkness since the ascension of our Lord, the victories of Christianity as a whole and of Methodism in particular, he came directly to the subject, "Wanted, Men."

At the outset he asked the audience to remember that all the suggestions which he might make were those of a friend. He was born and reared in the Methodist Church, was loyal to its best interests, believed in its doctrines and polity in the main, and desired its largest success. The thought which he had in mind was to call the attention of his auditors to some of the conditions which are to be considered, and some of the changes which must be adopted if men are to be brought into its membership in increasing numbers.

### THE ENGLAND OF WESLEY'S DAY.

When the Wesleyan movement began, the condition of Great Britain was peculiarly susceptible to its influences. One-half of the soil of England was owned by a thousand persons, and probably four-fifths of it by less than six thousand. Suffrage was restricted so that three hundred members of Parliament were elected by about one hundred and sixty land-owners, and the election of two-thirds of the House of Parliament was controlled by the Peerage. As a consequence legislation favored the higher classes; wages were kept at the lowest point and prices reigned at the highest; women were harnessed to coal carts like beasts of burden, and children worked sixteen hours a day; no attention was paid to the education of the masses, and the laws were oppressive to the poor; while newspapers were taxed eight cents per copy so that the lower classes were unable to read. The criminal code was based upon the idea that the ignorance of the peo-

ple was essential to the orderly administration of affairs; that arbitrary power is the only principle, and force the only proper instrument of government. When Wesley started his revival there were 223 offenses punishable with death; and until 1836 criminals could have no counsel to address the jury in their behalf. Charles Wesley, in 1776, wrote a friend: "About two weeks ago I preached a 'condemned sermon' to about twenty criminals, and every one of them I had reason to believe died penitent. Twenty more must die next week." Gambling was pursued by all classes. Many of the books and plays were grossly indecent. The church was in a dead condition; the sons of Dissenters were not allowed to take a degree at either Oxford or Cambridge. The clergy were inactive, often immoral, and rarely in sympathy with the masses. The general conditions of the age were such that the majority of the people were poor, wretched, ground down, degraded, having little in life to encourage them.

It was under these conditions that Methodism was born. Its theology was a revelation to the masses, and its doctrines literally "glad tidings" to the multitude. Twenty thousand miners crowded to hear Whitefield; Horace Walpole sneered; but the colliers received the Gospel, and tears first of repentance and then of joy coursed down their coal-stained faces, making white channels in the midst of the grime. The enthusiasm of the movement swept everything before it as it brought light and hope and comfort to those who sat in darkness; and, in addition to the building up of the Wesleyan denomination, it gave rise to the evangelical movement in the Established Church which has made that body a strong factor for good from that time to this. These were the conditions which Methodism had to meet, and the method of the Wesleys and their associates and successors exactly suited the conditions.

In America Methodism faced somewhat improved conditions, yet the masses were still poor, and education was not general. Meeting the Calvinism of the day, with its hard and unattractive doctrines, it became polemic as well as evangelistic, and thus adapted itself to the changed conditions, softened the religious notions of the time, and proved so attractive that it spread with the growth of the country until, in the marvelous expansion and development of the last century, it has come to be large in numbers, wealth and influence.

### A SERIOUS SET BACK.

We are now, in this country, suffering a serious arrest of growth. In spite of all juggling with figures, the ratio of increase has rapidly and seriously diminished. For the last five years in particular this has been most marked. In view of this alarming arrest of progress, the all-important question which now faces the denomination is: Is the Methodist Church, as now organized and administered, as well fitted to present conditions as it was to those which existed at the beginning of the century, and which have in part existed during the wonderful development of our nation down to this time?

Today we are confronted with new conditions, conditions which are almost the opposite from those existing when the church was organized and the present system of government adopted. The great body of our people are educated. Books, magazines and periodicals, treating of all subjects and exploring every avenue of thought, as well as daily newspapers containing the doings of the whole world, are read by all. Questions of the most important character are discussed at our breakfast tables. Our people differ radically in taste, intelligence and judgment from those of a century ago, and the means which were then adopted to reach

men cannot be employed with the same effect at the present time. The masses are American in thought and spirit, each man a walking embodiment of the Declaration of Independence. They have strong individuality, force of character, courage and independence, and insist upon the right to think and act for themselves in all matters with which they are connected. Methods suited to a vastly improved condition materially, politically, mentally and religiously, must be employed if they are to be reached.

### ECCLIASTICAL ABSOLUTISM A BACK NUMBER.

The American church was established at a time when absolutism prevailed generally, and was recognized in church as well as in state. John Wesley was an autocrat; he governed the church in England with supreme power. He did this, not because he wished it, but because it was providentially thrust upon him. When he provided for the organization of the Methodist members in America, the same ideas of dictatorial power for the leaders were in his mind. When he was himself once reproached with the idea of being a dictator, he innocently inquired: "Why not?" That method was doubtless the best for that time, and his scheme for the formation of the church in America, which was adopted, vested entire authority in the clergy.

The General Conference, the law-making body, until a comparatively recent date was wholly made up of ministerial delegates. By it all the laws of the church have been established. It elects the Board of Bishops, establishes benevolent societies and elects their secretaries, provides for church papers and elects their editors, oversees the Book Concern and elects its agents, and, in short, establishes and regulates the entire machinery of church administration, even to the organization of local bodies. The body of the membership, from the beginning down to the present time, have never had the slightest voice in the management of their own internal affairs. Even the stewards and standing committees are nominated by the pastor and confirmed by the old board. The plan upon which the church is organized is such that the governing power and the membership are largely out of touch. They know less concerning the constitution and working of the church machinery than the membership of any other church in existence. That may have been all right and proper for a century ago, but today our weakness largely lies in the fact that the rank and file of the church, being deprived of any part in its management and not having the opportunity of development which the assumption of responsibilities brings about, cannot, as a natural consequence, have that interest in its affairs that comes to those who feel that they are living factors in the body to which they belong. A system that has been successful in the past will not necessarily be successful in the future.

### THE EVER-PRESENT OFFICIAL.

Moreover, down to the present time, there have been in the General Conference so many of the secretaries, agents and editors that they have exercised an influence in its deliberations vastly disproportionate to their number. To a large extent they have controlled the organization of the committees, and directed the proceedings of the Conference itself. Delegates taken from a pastorate have exercised but a minor influence, and the few laymen who have been members of the body have been made to feel that they have entered and should emerge by the back door. The eyes of this law-making body have ever turned backward. It has been the slowest of all governing religious bodies to recognize the lay element



as one entitled to respect, and to avail itself of the advantages which other denominations have derived by utilizing this vast, but with us unused, element of power. The preachers have finally voted to admit an equal number of laymen to the General Conference; but the ordinary member who is not in the quarterly conference still has no more to do with the government and management of his local church than the Sultan of Zulu or the Ameer of Afghanistan.

#### A PADLOCKED PRESS.

Through this system we have a press that is muzzled. It is the organ, to a large extent, of the official editor, whose action is controlled by the traditions of the past. The layman, if he sees changes the adoption of which he thinks would benefit the church, is sure of no avenue of expression if his opinions happen not to accord with those of the editor. The refusal of two of the official papers during the last season to publish the article of Mr. Rich, of Rochester, N. Y., an able law writer and superintendent of a Methodist Sunday-school, relating to conditions of renewed progress in Methodism, was an insult to the intelligence of the church. Fortunately, however, it was accepted by Dr. Parkhurst, and published in ZION'S HERALD. It is an article dignified in tone, temperate in statement, candid in argument, and one that should be read by every lover of the church, from the Bishops down to the humblest layman in the body.

#### THE INFAMOUS SCHELL EPISODE.

The failure, also, of the official papers to so much as give the slightest editorial mention of the scandalous action of Dr. E. A. Schell in the administration of his high office until it was made public by Dr. Parkhurst in ZION'S HERALD, demands the condemnation of the church at large. Dr. Schell has been guilty of an act which would insure the instant dismissal of a trusted employee of any first-class business house in the country. He deliberately signed a contract which he must have known to be wrong, he kept that contract secret as long as possible, and, when finally compelled to produce it, expressed "surprise" at its contents! Yet, in spite of the fact that he has been repeatedly requested to resign, he still clings to his position, draws his salary of \$4,500 a year from the church for so doing, and, like the Tammany officials of old time, practically asks the church at large what they are going to do about it. Small wonder is it that many in the world outside ask what is the good of coming into the church when its highest officials condone such serious offenses as these.

The conditions above mentioned are known to the public and discussed by it. They present nothing that is attractive to the strong men of the world, but are rather repulsive to those who, by education and business training, are independent in thought and manly in action, and who, if they engage in a religious movement, prefer to do it under conditions which recognize their manhood and intelligence.

#### A SIGN OF PROMISE.

It is gratifying to know that the ministry of the church — than whom as a class there is nowhere a more devoted body — have by their action provided for equal lay representation in the General Conference. It indicates that they are awake to the progress of the times, and to the fact that if the men of our nation are to be reached and brought within the fold of our church, or, having been brought there, are to be retained, they must be treated with the respect and consideration which is their due, and that the value of their services in counsel as well as in action is recognized. It is to be hoped that, under

the fresh impetus which must be given to our work by this change in our polity, there will be a willingness on the part of the General Conference to institute reforms where needed, and changes in the polity of administration when circumstances indicate a necessity for them. In order to develop a strong, progressive, and enduring growth of Christian thought and ethics, and one that will attract and draw intelligent and progressive business men into the sphere of its activity, we must meet the issues presented by the period in which we live; and if changes are demanded, fear not to make them. Even if our action does disturb the mold of time, which covers but does not hallow some of our institutions, there are live questions which cannot be ignored.

#### BURNING ISSUES.

Among them is the question of the lengthening of the pastorate, particularly in the large cities where we as a church lack most in influence, and where a more elastic system seems to be imperatively demanded.

The church has also to meet the question of higher educational qualifications for the ministry — a demand which is insisted upon in the admission of members to all secular professions at the present time. Some progress has been made, but more is necessary. The examinations of candidates for admission to the Bar of Vermont are six times as hard as when I was admitted. And the church must keep pace with the demands of the age in this particular.

As before indicated, local self-government is much needed in all of the churches. This will bring the responsibility for the financial management of each church upon the membership where it belongs. It will develop greater interest, more energy, improved methods, and through it the average member will come into better and closer touch with the work and usages of the denomination, and his loyalty and strength will be increased.

#### PARAGRAPH 248.

The paragraph of our Discipline headed, "Imprudent and Unchristian Conduct," is faulty in that an apparent attempt is made to produce a catalogue of things forbidden by the church. As a complete catalogue it is an evident failure, for it omits attendance upon prize-fights or frequenting of houses of prostitution. Indeed, however carefully prepared, it would soon be incomplete, for new dangers are continually springing up on every hand, and the Discipline would need to be revised every six months to keep pace with the wicked devices to ruin men set in motion by the author of all evil. The difficulty with this passage is that it ignores the intelligence of the individual church member and denies the supremacy of the individual conscience. The General Rules contain no prohibition of such amusements; they leave the question where it should be left — to the individual judgment and conscience of the member. The objectionable legislation was adopted at a comparatively recent date, and the result has been that its provisions have come, in the minds of many, to be more the test of individual Christianity than the possession of the broad spirit of the Gospel which develops love, virtue, honor, benevolence, manliness. No one asks for a recognition of these amusements on the part of the church, but the right of each person in the membership to judge for himself in respect to them.

#### WHY MORE MEN DO NOT JOIN THE CHURCH.

Methods should be adopted to make it easier for educated and enlightened people to enter the church, not by lowering the standard of Christianity, but by making the process more reasonable and natural. Such antiquated phrases as, "Dost thou renounce

the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh?" found in the baptismal service, hardly appeal to the strong men of independent judgment, of refined spirit, of common honesty, and of reverent thought by whom we are surrounded today. Our Christian civilization has brought them near the kingdom, and they would gladly enter in were they able to do so in a reverent and dignified way. The church, having in mind the particular operation of the Spirit upon the individual in a former century, seems to think that the same demonstration must follow today, and that, in order to come into the Christian life, this class of people should have the same peculiar experience that necessarily attended the conversion of men in a darker age.

And in this connection the churches should strive for a more natural, positive, helpful and elevating type of religion. It is too often the case that the interpretation which the church itself places upon Christianity makes it differ but little from the morality of the world — in other words, presents a negative type which satisfies itself by saying, "Don't, don't, don't," in respect to matters of small import, and fails to teach or practice that broad, vigorous life which comes to those who love God with all of their hearts and their neighbors as themselves. As I travel here and there I ask stanch business men why they do not come into the church. They reply that the type of religion is too negative; it consists of "Don't do this," and "Don't do that." Our statement of theological truth needs some modification. Men are not wholly depraved; they may have been in the early ages of the world, but they drink in the truths of the Bible as with their mother's milk, and are unconsciously influenced by them, in some degree. There are many who lack only "the one thing needful." Until we can rise above the level of carping criticism of each other in respect to minor matters, and take hold upon the strong elements of religious faith and development in life, the church will not be attractive to thoughtful men. Let such men understand the relation of the natural to the supernatural; let them see that religion is a reasonable thing, and that there is a natural relation of man to God as of a child to its father. Genuine religion sweetens every-day life, impels to all holy activities, and takes away a desire for those things which militate against the higher life.

#### SUGGESTED SOCIAL ACTIVITIES.

Each church should study the social conditions in the place where it is located, and seek to relieve suffering, to right wrongs, and in a general way to carry out the thought of the Good Samaritan. In this humanitarian work it has the right to freely and confidently call upon the community for assistance. Whenever a church becomes a strong factor for good in any community, it can depend upon that community for support, and when the community has once given its support it is identified with it; and it is then a comparatively easy matter to set in motion agencies that will extend its membership. Each church should also be an educational centre. A wise pastor can easily determine the needs of his congregation, especially the younger element of it. The organization of clubs or societies for investigation will enable him to produce results which will have an incalculable influence for good throughout the future ages. In this work questions of a social or political (not partisan) character can be discussed, papers can be read, lectures can be obtained, and the whole work carried on without an unreasonable expenditure of money. There are in every village men capable of discussing, either formally or informally, almost every question that challenges attention or agitates the public mind, and this class of service should be sought and utilized.

In closing, the Governor made an appeal for a better support of our educational institutions in general and Conference seminaries in particular, in order that the young men of the church may receive the training which will best fit them for the great work before the church in the dawning century.

## THE FAMILY

## THE OLD HYMNS

There's lots of music in 'em — the hymns of long ago,  
And when some gray-haired brother sings the ones I used to know,  
I sorter want to take a hand. I think of days gone by,  
"On Jordan's stormy banks I stand and cast a wistful eye!"

There's lots of music in 'em — those dear, sweet hymns of old,  
With visions bright of lands of light, and shining streets of gold;  
And I hear 'em ringing — singing, where mem'ry, dreaming, stands,  
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holler, sweeter days,  
When the lilies of the love of God bloomed white in all the ways;  
And I want to hear their music from the old-time meetin's rise  
Till "I can read my title clear to mansions in the skies."

We never needed singin'-books in them old days — we knew  
The words, the tunes, of every one — the dear old hymn-book through!  
We didn't have no trumpets then, no organs built for show,  
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the old hymns, and when my time shall come —  
Before the light has left me, and my singin' lips are dumb —  
If I can hear 'em sing them then, I'll pass without a sigh  
To "Canaan's fair and happy land where my possessions lie."

— *Atlanta Constitution.*

## Thoughts for the Thoughtful

Come, ye thankful people, come,  
Raise the song of harvest-home!  
All the world is God's own field,  
Fruit unto His praise to yield;  
Wheat and tares together sown,  
Unto joy or sorrow grown;  
First the blade, and then the ear,  
Then the full corn shall appear.  
Lord of harvest, grant that we  
Wholesome grain and pure may be!

— *Dean Alford.*

Character is what a man is in his inmost thought. — *Cardinal Newman.*

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness. — *Archbishop Trench.*

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm. — *John F. W. Ware.*

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand right under the sun your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow-self under our feet. — *Rev. F. B. Meyer.*

The world wants lighthouse men! Be thou another Paul; or, better yet, your own true self, redeemed, courageous, determined, consecrated. Be a blameless man and harm-

less, a son of God without rebuke in the midst of a crooked and perverse generation, and shine like a beautiful and cheering light. — *CHARLES FREDERIC GOSS, in "Hits and Misses."*

Human life is like a novel of which we know the end. Before we get far along in it we are told how it comes out. It comes out right at the last for all who love God. That makes the novel easier to read. It makes life easier to live. Yes, there are complications enough, and burdens hard to bear, and obstacles high as mountains across the path, and all things seem to be going wrong, nothing is right. But wait. In due time we shall see. For we have looked into the last chapter, and it is written there that all things, even the hardest things, work together for good to them that love God. — *DEAN GEORGE HODGES, in "The Battles of Peace."*

We are told that in Sierra Leone the white ants will sometimes occupy a house, and eat their way into all the woodwork, until every article in the house is hollow so that it will collapse into dust directly it is touched. It is so with a deceitful character, so honey-combed and eaten through, that though for years it may maintain its plausible appearance in the world, few people even suspecting the extent of the inward decay, on a sudden the end will come; there will be one touch of the finger of God, and the whole ill-compacted, worm devoured thing will crumble into matchwood. He shall be broken, and that without remedy. — *R. F. Horton, D. D.*

That self-absorption of loss which follows all great anguish; that shrinking up into one's self which is the first and most natural instinct of a creature smitten with a sorrow not unmingled with cruel wrong, is, with most high natures, only temporary. By and by comes the merciful touch which says to the lame, "Arise and walk," to the sick, "Take up thy bed and go into thine house." And the whisper of peace is almost invariably a whisper of labor and effort: there is not only something to be suffered, but something to be done. — *Miss Muloch.*

You need not cease toiling in order to find God. Martha's employments may be seasoned with Mary's devotion. The workman is not hindered by the knowledge that his overseer is watching his labors. The consciousness of an audience need not check the flow of a speaker's words; and, so, the consciousness of God's presence may be a helpful factor in the labor of the busiest moments. Maintaining the sense of God's nearness develops, while it beautifies, every active power of our natures. We shall live better when we live as Milton did, "as ever in the Great Task-Master's eye." This is what dignifies and ennobles all life. It keeps before us the restraints of One who is both holy and loving, and who watches all our ways. — *John Henry Barrows, D. D.*

Have you noticed that ninety out of the one hundred and fifty Psalms in the catalogue are written largely on the subject of trouble? Why is it? Because, as the Psalmist himself says, they are "songs of the night." Hence, down through all the ages they have come, ringing and reverberating the deepest experiences of the human soul. When was it that John Milton wrote the poem that made his name immortal? It was when the deep darkness had shut out from his eyes the light of all earthly things forever. When was it John Bunyan wrote the book that forever stands next to the Bible? It was under the twelve years' shadow of

Bedford Jail. The truth is, there are some things that even God cannot do to some characters without the discipline of sorrow. Even the "Captain of our salvation was made perfect through suffering." So God sends the darkness that He may send the dew. — *Charles J. Young, D. D.*

Who touched Thee, Lord? Not one in dire despair,  
But one who feels the weight of daily care,  
And often longs for some sequestered place  
To gather strength to better run life's race.  
One who would love to linger at Thy feet,  
But must press forward in the battle's heat.  
Not one who has been trampled in the strife,  
But one who faints for more abundant life.

I touched Thee, Lord! Amid the press and din  
I seem to rest Thy sheathing arms within.  
The discord of the throng that jarred my ear  
Is turned to melody when Thou art near.  
O miracle of love! no moment's loss,  
Yet I am strong again to bear life's cross.  
O blessed privilege of silent prayer!  
A needy child can find Thee anywhere.

— *MYRA GOODWIN PLANTZ, in Christian Advocate.*

## THE PRISM PAVEMENT

ADA MELVILLE SHAW.

SPACE is so precious in the down-town districts of large cities that cellars are extended under the streets and semi-transparent pavements are made above them. I have been much interested in watching the construction of one of these pavements. An iron frame-work was solidly laid, consisting — pardon the paradox! — of rows of oblong holes. Wondering how these holes were to be filled, I stopped to watch the workmen, and found the process not only interesting mechanically, but full of suggestion.

Down on their knees were three men. One had beside him a pile of common cardboard boxes. In each box were two glass prisms — three-sided pieces of solid, clear glass. "But why prisms?" asked my curious thought. I asked the question out loud, and was told that such glass bodies carried light in concentrated level lines straight to the point desired. One after another the prisms were fitted into the iron-framed spaces ready for them. In the corners of each section of the frame the spaces were small and square, and in smaller boxes were prisms made to fit these special niches.

Workman number two, with trowel in hand, was doing less attractive work than his predecessor. He smeared the whole surface of fitted prisms over with cement, taking care that every groove and niche — I had not noticed the grooves around each prism before — was filled closely with the ugly slime.

Then the third man came along, and with a stiff brush scoured away all the surplus cement until a smooth face was left, safe for pedestrians and light-giving to the basement workers beneath.

The spiritual analogy is very complete.

First, the preparation of the prisms — the individual lives — to give strength and light. Fire fused the mineral substances into the clear glass, and while yet hot the form was given that would best convey light without waste or divergence. Discipline burns away the dross and transmutes the heart of sin into the heart spiritual, the heart helpful. Then the life is shaped to best



carry the light and to fit into its place. God has a plan for every man. I noticed that though the oblong prisms seemed all alike, some that dropped easily in one space had stuck fast in another that seemed no different from it. None of them were forced into position. The worker knew better. Force would not have affected the iron frame, but would have splintered and perhaps utterly ruined the fair prism. God leads. He never drives. But the pity of it is, we ourselves try to force ourselves into places where we do not belong. Disaster follows, and we blame our Father.

The frame was all ready before the glasses were taken from the boxes. God not only gets us ready for life, but gets life positions ready for us. "A square man in a round hole" means interference with God's plans. One of the workers I was watching might easily have broken a prism, but no human hand can touch our destinies, so we ourselves are true to God. Moses was God's choice for Israel's emancipation, and not all Egypt could break that plan.

But the cement! I could almost hear the prism groan under the smothering process, "The sun will never shine on me again!" Soon a strong hand came and brushed away the darkness, neglecting even not one little corner-piece, and the sun shone and the cement hardened, and the prisms were fastened into place. No rough foot could dislodge them. They could not be broken by the hard heels of heavy men passing over them.

"O God, my heart is fixed!" Only a fixed heart, a grounded faith, a life of set purpose, is useful to God and safe in the world. Darkness must come—it always comes to those who most desire the true light; but the light comes at last, and the soul finds itself fixed on God—ready for use!

And what of the finished pavement? It is comely. More than that, it is a safe highway for hurrying feet of commerce. More than that, it gives light to them that sit in darkness!

These the lessons I read on a prism pavement in Chicago.

Chicago, Ills.

#### Entertain Your Husband

"IF wives and sisters would try to supply something restful and quiet on the arrival of the man of the family from his daily work, might not much of the hopelessness and the discontent of home life be done away with?"

"Women work hard all day too," was the answer, "and they are just as tired at evening-time. You cannot expect a miracle from them."

But it seems to some of us that just such things can be expected of them, and that were the miracle performed the hopelessness of existing conditions would vanish. The beginning of the miracle might be brought about if women, no matter how busy they were, nor what had happened during the day, would arrange to spend an hour in some sort of recreation with their husbands every evening. This recreation might take any form, from quiet companionship, as the wife sewed or knitted beside her husband as he smoked, to pleasant work upon some particular hobby which she had taken up because it was interesting to her and interesting to him, and including anything in the form of

out-door life after the supper, walking or taking part in some game with him. The duties of the two are bound to be of interest to both. It is the pleasures and recreations of both which require study before they can become of common interest, and it is part of the wife's field to give sufficient thought to these matters so that they may become of practical use. The miracle might go even a step farther, for the wife or daughter could cultivate some one pursuit or interest of her own, throwing into it her enthusiasm, finding in it refreshment, and making of it an object by which the sympathies and interest of her husband or brother would be aroused.

This is only a suggestion, but it has its significance. It has its significance, because it can be tried in any home, because whatever is done with this purpose sincerely in view is just so far a step, and a good step, in the right direction, and because any wife or any sister may fit its application to her own case, and start at once to produce some little result. — *Harper's Bazar.*

#### THE LIVING DEAD

What shall we do with our dead?  
The dead who have not died —  
Who meet us still in the very paths  
Where they once walked by our side.  
Not those that we love and mourn,  
At rest on a distant shore,  
But the lost yet living women and men  
Whom we loved — and love no more.  
There are shroud and flower and stone  
To hide the dead from our sight,  
But these are ghosts that will not be laid —  
They come 'twixt us and the light;  
And the heaven loses its blue,  
And the rose has worms at the core,  
Because of the living women and men  
Whom we loved — and love no more.

— EDITH BIGELOW, in the October *Critic*.

#### SEED ON GOOD GROUND

EMMA A. LENTE.

"YOU'RE glad enough to see me back, ain't you, Tiger? The meetin' didn't seem as good as usual — leastways not to me; mebbe it was me at fault, Tiger."

The big cat purred delightedly, and rubbed himself against his mistress, who was busy pulling her gloves into shape and smoothing her bonnet-strings.

"There! there! that'll do. You'll rub your coat off agin my black dress. We'll have our dinner pretty soon, just you'n me, all alone same's usual, for all what the minister said. Strange he couldn't have preached a real comfortable sermon today. I wasn't feelin' none too cheerful this mornin', anyway — sort of forlorn and spiritless. You're a sight of company, Tiger, but you ain't like folks for all."

Mrs. Simmons made her little preparations for dinner, talking at intervals to herself and the cat as women get in the way of doing in the lack of companionship.

"No man liveth to himself" — that was the text; an' he said it a dozen times or more all along the sermon. I've lived an' kept house alone nigh eight year, an' didn't think it no sin. Henry said, the very day he died, that I couldn't endure bein' alone, an' I'd have to let Ruby Ann come, or else Ellen Baker. I know either one would have jumped at the chance. Ellen's provided for now

since her brother sent for her out West, but Ruby wouldn't want more'n half a word any day. But, dear me! I'm used to bein' quiet, an' goin' about my household ways without nobody a-watchin' an' askin' questions, an' talkin' when I want to take a nap or read; but — 'No man liveth to himself.' 'Oordin' to the sermon, it's a sin for me not to share my roof an' fire an' food with some one in need of it. I could stand the expense, of course, but it's the dally bother. It would have to be Ruby Ann of all I know, bein' she's Henry's half-sister; an' she's a burden — to tell the truth — to her nephew's folks, for they're crowded for room; an' poor soul, she does get so tired with the children, an' that worries the mother. But, my! five children is a houseful."

Poor Mrs. Simmons was not enjoying her nice little dinner as much as usual. It did seem forlorn for one to sit at table alone.

"An' she can't abide cats, Tiger. I don't know how she'n you would make out livin' together. She's often told me that I made enough of you an' the bird an' pampered you enough to bring up a child. Several has wanted me to adopt one, but I never could bring my mind to that. If I'd been considered capable it don't appear as if Providence would have taken my own 'fore ever they'd got used to livin' with me. Ah, well! it does seem — or I've thought it did — that I was meant to live by myself, for one after another went away from me'n the old house, an' here I be, sixty odd an' livin' to myself. An' minister says it ain't right. I wonder if he thought of me? He looked my way real sharp, I noticed. He's a very earnest man."

That afternoon a neighbor came in to return one paper and borrow another.

"Dear me! how quiet and nice you do live here," she said. "It must be easy for you to be good — nobody to vex you, and nothing to hurry you."

Mrs. Simmons smiled, and then sighed, thinking of Ruby Ann.

"Well, mebbe that kind of goodness ain't considered worth as much as that kind that flourishes in spite of trials; not but I have my worries and times of down-heartedness. Lookin' out for one's self in all ways is somewhat of a burden, an' I have forebodings of gettin' sick some time here all alone, though so far my health has been wonderful."

"So 'tis. I couldn't live so, I know, for I should have the horrors nights an' rainy days; but now with the sun shining in, an' the plants in the window, an' the cat curled up asleep, it does seem so delightful that I more'n half envied you; but I wouldn't change places."

"No; we're each one 'set in our lot,' but I've been thinkin' mebbe I ought to take in some one to set in mine with me."

The visitor started upright in her chair.

"The land alive! Who be you goin' to marry? I hope it ain't some one that'll make you sorry; there's many as could!"

"Don't you worry over that, Miss Smith. I ain't goin' to change my

name. I was thinkin' of takin' Henry's half-sister."

"Ruby Williams? Oh, if you only would, Mis' Simmons! What a fine thing for her! She's so cramped over to the Newcomes, an' she's nervous with the children, an' how she would enjoy it here. When is she coming?"

"Well, the truth is, I was just tryin' to get my own consent to her comin' at all. It'll be quite a change in my life. I think it must have been on my conscience in a measure, but the sermon this mornin' put it before me as a duty."

"John was tellin' me what a wonderful sermon that was. Well! well! I can't help but think how pleased Ruby will be. She's had a sort of hard life, I guess — her husband such a miserable provider, an' then sick so long, an' bad luck every way. Now I must go. I told John I wouldn't stay more'n a minute."

The next afternoon Mrs. Simmons walked the mile and more over the hills to the Newcomes. She had decided to invite Ruby Ann to spend the winter. If matters went smoothly, it would be an easy thing to extend the time.

"Dear me! yes," said little Mrs. Newcome. "She will be glad of a caller. Will you go up to her bedroom? She just went up there to sit with her mending. I'm afraid it isn't very warm, but she's been more fretted than usual today. She always is of a washday; and the children can't keep still no way. I don't notice the noise for myself, but I hate to have Aunt Ruby disturbed, and she can't help being."

"Why, I do declare!" was her greeting to the visitor. "I'm wonderful glad to think you took the trouble to come to see me. Do take this chair, an' lay off your bonnet. There ain't much room here, but we couldn't talk in any comfort downstairs."

"It's well enough up here. I can't stop long. My errand is soon told, for I came over to invite you to spend the winter with me."

"Me — to spend the winter — with you? Oh, Hanner Simmons! What an angel you be!"

"Nonsense! You make me feel foolish talkin' like that; but if you want to come, you're more'n welcome. An' if we can't agree together, why, it'll be easy to part. I've been by myself so long mebbe I'll be hard to get along with. I like quiet, an' like to go my own gait an' have my way about everything in my house."

"To be sure! You don't think I'd put in my say, I hope! I'd be so thankful to set around in peace — only I'd be an expense to your livin', an' a burden, Hanner."

"No, I make no note of that. It's my offer, an' you've only to say yes, an' come."

"Indeed I'll say yes, an' thank ye if I only knew how. It seems too good to be true — as if I was somehow a-dreamin'. I'll be good, Hanner — I will truly! I won't fret no more, nor groan with my rheumatiz pains, an' — I'll like the cat an' all. When can I come? An' can I bring my big trunk an' this rockin'

cheer? It's my own, an' I'm used to it."

"Yes, bring all you want, an' come tomorrow if it's pleasant an' Frank can bring you. He'll be willin', I guess. I'll ask him."

"Yes, Tiger, we're goin' to have a boarder. Our days of livin' by ourselves are over, for the present, anyway. I know you'll be unhappy, but I couldn't help it; it seemed to be laid on me to do, somehow. But never mind! Your missy will love you always."

Mrs. Simmons had a very busy day. She swept, dusted, washed windows, and cooked. Everything was spick-and-span, and when Ruby Ann, nigh breathless with the excitement and exertion of coming, was received and welcomed into it all, it seemed almost too much for her. She cried and laughed, and hugged and blessed her hostess, until her nephew, Frank Newcome, said: —

"The poor old lady's about daft with pleasure. I don't believe she slept a half-hour all last night, and her trunk and boxes have been packed and unpacked a dozen times. She's really childish."

"Now, Frank, do be keeful drivin' home! That horse is dretful skittish, I think!"

"Yes, I will. Good-bye, Aunt Ruby. Come home when your visit is made out."

When her wraps were removed and she was seated in her own familiar chair, she became more collected in her mind.

"It does seem as if I was in a dream, Hanner. But I don't want to wake up. An' I don't want you to be sorry you ever asked me to come. I don't never expect to be able to make it up to you, but the Lord, He can reward you, an' He will. It does seem so nice an' homey here, an' orderly. Things is always topsy-turvy at Frank's; but, there! how can they help it? Fanny cried when I come away, an' so did the children; an' I dunno but I did a little. I thought they'd be glad, for they do rely need my room."

When Mrs. Simmons went to getting supper, Ruby Ann talked to the cat: "Come here, Tiger! Nice pussy! I'm goin' to like you, Tiger. I don't take to cats in general, but this case is different. I'm goin' to be good, kitty, as good as I can be! I ain't goin' to fret a mite no more!"

A good supper and a good night's rest restored her mental balance, and the next day the two women spent in visiting. They talked of long-past years and vanished friends, of things they had once disagreed about but had now outlived, and of present matters of interest.

"Really, she's more agreeable an' better company than I expected," said Mrs. Simmons to the neighbor who inquired.

"I was afraid you might be sorry."

"No, I haven't been one bit sorry I took her. Only she does oppress me with her gratitude sometimes; seems as if she couldn't say enough. But of course I should feel dreadful if she wasn't pleased."

A few days later several old acquaintances were invited to spend the afternoon and take tea, and some brought

little gifts in honor of the occasion and all seemed happy.

"I declare, Hanner, I feel as if I'd had a party made for me. An' now, 'fore I go to bed, I want you to forgive me for ever thinkin' you was cold an' — an' selfish. I dunno how I come to."

"Oh, well, that's no matter; mebbe I was, Ruby."

The next day the minister called. He had heard of the newly-arranged household and what had possibly helped in bringing it about. On leaving, he took Mrs. Simmons' hand in a hearty clasp, and said, meaningly: "And some seed fell on good ground, and sprung up, and bore fruit a hundredfold."

*Poughkeepsie, N. Y.*

## OVER THE HILL

"Where are you going, little maid,  
On the road to the busy town,  
With your eyes as blue as gentian flowers,  
And your curly hair so brown?"

"I climb the long, long hill, kind sir,  
To the town on the other side.  
And there I busily work all day  
And return at the eventide."

"And is it not a long, hard way  
For so small a girl to go?"

"Yes, but the skies are bright above,  
And I love the flowers so."

"But the flowers cannot always bloom,  
Nor the sky be always bright;  
Some time the frost will nip the buds,  
And soon it will be night."

"Oh, yes, but then at night, you know,  
The quiet stars do shine.  
And I think they are the angels' eyes  
That look down into mine."

"But surely there are many nights  
When the way is long and dim."  
"I know; but God's behind the clouds,  
And so I trust in Him."

— M. G. Penniman.

## MR. MOODY'S GRANDCHILD

AT the funeral of his little grandchild, Irene, on August 22, Mr. Moody said: —

"I would like to say a few words, if I can trust myself. I have been thinking this morning about the old baldheaded prophet, so many hundred years ago waiting in the valley of the Jordan for the chariot of God to take him home; and again the chariot of God came down in the Connecticut Valley yesterday morning about 6.30 o'clock, and took Irene home. For five months she was sick, and, for days out in California last winter, I kept my satchel packed ready to go at a moment's call, but I prayed the Father that He might bring her back to Northfield, that she might go from this valley, and God heard the prayer."

"Irene has finished her course; her work was well wrought on earth. She has accomplished more than many in their threescore years and ten. We would not have her back, although her voice was the sweetest voice I ever heard on earth. She never met me once since she was three months old until the last few days of pain without a smile. But Christ had some service for her above."

"My life has been made much better by her ministry here on earth. She has made us all better. She has been a blessing to all the conferences here this year. She has brought a feeling of sympathy into the meetings such as we never had before. During the Young Men's Conference I tried to keep



it secret, but while I was on the platform my heart was ever here at the house. On the day after the conference closed, she left for the Adirondacks, and we feared we might never see her again. During the Woman's Conference my heart was yonder in the mountains at Saranac. The last night of that conference, while I was trying to speak to the young women words of cheer and encouragement, I was constantly thinking of the little girl, and within twelve hours I was by her side.

"The last few days have been blessed days for me. I have learned many new and precious lessons. She was very fond of riding with me, and, on Monday morning, she asked me to take her riding, and at 6.30 o'clock we were riding together. She never looked more beautiful. She was just ripening for heaven. She was too fair for this earth. I thank God this morning for the hope of immortality. I know I shall see her 'in the morning.'"

## BOYS AND GIRLS

### THE MOUNTAIN CABIN

"THIS is — this is — just jolly!" And, as he said it, a boy's blue eyes opened wider and wider, and a smile spread across his face like a sun ray flashing across a brook by the roadside.

Harold Batt was looking into a cabin built of logs, and located half a mile up the road over Long Mountain. In this cabin were a cook-stove, a table with two chairs, and two bunks in a corner. Harold saw all this, and he also caught the scent of the supper that Grandpa Batt had just cooked on the cabin stove, a big slice of venison, and potatoes fried to a rich brown.

As a guest of his grandfather on a hay-making visit to these upland fields, Harold had trudged three miles that day, and he was prepared fully to enjoy the odorous meal.

"Welcome, welcome, my boy!" shouted Grandpa Batt. "I've been 'spectin' ye. Got an extra supper for ye. Come right in, and make yourself to hum. We'll lose no time, but begin right away. Take right hold, man fashion."

Harold always recalled that supper in Long Mountain cabin as one of the best he had ever eaten. He would have said it was the best, but — but — he did not like one thing. Grandpa finally held out a tumbler, and said, coaxingly: —

"Have a leetle of this, sonny?"

What was in the tumbler did not look exactly like the crystal water from the spring back of grandpa's orchard, and Harold asked, hesitatingly: —

"What — what — is it?"

"Why, why, ale — that's all."

Harold thought a moment. Had he not signed the pledge? Yes. That settled it.

"No, I thank you, grandpa."

"Humph!" exclaimed grandpa.

It was all he said, but the tone was like the edge of a carving-knife. At the next meal the invitation was repeated: —

"Have a little of this, sonny?"

"No, I thank you, grandpa."

Another "Humph!" with a tone like the edge of a carving-knife.

Nothing more was said, but Harold

kept on thinking. Hadn't he heard people say that "Grandpa Batt was a-takin' more liquor than was good for him," and then again, "Drinkin' was a-growin' on the old man Batt!"

What would be the end of all this? The end was suggested in a conversation he had with grandpa about an old tree next the cabin. A heavy vine had grown up the trunk and over the lower limb of this tree, which was near the cabin.

"There, Harold! I don't know but that I ought to cut off that limb."

"Why, grandpa?"

"That vine grows heavier and heavier every year, and it will break the limb. Do you know what it is like? A bad habit, that grows wuss, and wuss, and wuss. It might come down — that 'ere vine — and bring the tree down, too, any moment, and do lots of damage. I s'pose I ought to cut it down right off, but — there —"

He said no more, but went into the cabin, and filled a tumbler with ale, and emptied it.

"A bad habit!" thought Harold.

He sat thinking that night while Grandpa Batt was away to buy "a few groceries" at a store at the foot of the mountain. Harold knew a jug of ale would be one of the "few."

"Oh, dear!" he groaned there in the cabin alone.

"See here!" said a voice within the thinker. "Didn't you promise, in your pledge, not only to let intoxicating beverages alone, but to use your influence against them?"

"Yes."

"Well, are you doing it? Ought you not in some way to let your grandpa know?"

"Oh! stop, and I'll — see about it."

He wished he could see pen and ink and paper. Did not grandpa have them? Yes, and kept them on a shelf this side of a sugar-bowl. Harold found them, and began to write: —

"Dear Grandpa: I — I know you won't think hard of me, for you are real kind; but I have taken the pledge, and — I — and I wish —"

There the pen halted. What next? It seemed to Harold as if he could not write another word, and, indeed, he did not know what to say. He hemmed, he chewed the end of his penholder, he got up from his chair and walked about the cabin, he sat down again, he wrote: —

"You know I love you, and I wish —"

Suddenly it seemed as if the sky had tumbled down and crushed the roof in.

Harold jumped up and ran toward the door, holding on to his head. He wanted to make sure of so much of his property. Whether he could get out of the door with it was at first very doubtful. He succeeded, and, running off into the mountain road, sat down on a grassy bank, and in much perplexity waited for the next event. A voice was the next event — a voice calling tearfully: —

"Har-r-oid!"

"It is grandpa," he said, and ran toward the voice.

He saw Grandpa Batt in the lighted cabin door. What a happy grandpa face he had when he saw Harold!

"Oh! are you here, grandpa?"

"Yes; and how thankful I am to see you! Dreadful scat! Yes; and that branch of the old tree has fallen. It did not hurt the cabin, but struck the roof of the shed near by. It's no matter, long as you're alive, but I was dreadful scat. But see here. Did you write that on the table?"

Harold hung his head.

"Yes, sir."

He thought Grandpa Batt would speak sharply, but he did not. His voice was very mild.

"I must go to cuttin' hay in the mornin', afore you're up, but you'll find your breakfast on the table, and an answer to this 'ere beside your plate."

In the morning Harold found this note beside his plate: —

"MY DEAR GRANDSON: I think I know what you meant in your note, and I thank you. God sent His warning to me through the falling of that limb. What if it had come down on the cabin, and we had been inside! It's God's warning, and He is saying to me I am like that limb, and I'll have a tumble if I don't look out. I know, if folks take sips, and keep taking sips, they will want to take more and more and more, and I must stop it. I must cut the vine down, or there will be a tumble. So I am going to stop drinking, and, if you look out near the limb that fell upon the shed, you'll find a broken jug. Pray for your poor old grandpa."

It was very still in the mountain cabin. Harold thought he could hear his heart thumping away. Something else could soon have been heard — a boy's voice pleading with God in a boy's way for his "poor old grandpa." — REV. EDWARD A. RAND, in *Sunday School Times*.

### A TRAGIC TALE OF TEA

The Beetle was blind, and the Bat was blind-  
er,  
And they went to take tea with the Scissors-  
grinder.

The Scissors-grinder had gone away  
Across the river to spend the day,  
But he tied his bell to the grapevine swing.  
The Bat and the Beetle heard it ring,  
And neither the Beetle nor Bat could see  
Why no one offered them any tea.  
So, polite and patient, they are waiting yet  
For the cup of tea they expect to get.

— CAROLYN WELLS, in *St. Nicholas*.

Some one threw a head of cabbage at an Irish orator while he was making a speech. He paused a moment, and said: "Gentlemen, I only asked for your ears; I don't care for your heads!" He was not bothered with any more during the remainder of the speech.



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## THE SUNDAY SCHOOL

## Fourth Quarter Lesson V

SUNDAY, OCTOBER 29, 1899.

PSALMS 85, 126.

REV. W. O. HOLWAY, D. D., U. S. N.

## PSALMS OF DELIVERANCE

## I Preliminary

1. **GOLDEN TEXT:** *They that sow in tears shall reap in joy.* — Psal. 126: 5.2. **DATE:** About B. C. 445, probably.

3. **CIRCUMSTANCES:** "The outstanding peculiarity of the 85th Psalm is its sudden transitions of feeling. Beginning with exuberant thanksgiving for restoration of the nation, it passes, without intermediate gradations, to complaints of God's continued wrath and entreaties for restoration, and then as suddenly rises to joyous assurance of inward and outward blessings. The condition of the exiles returned from Babylon best corresponds to such conflicting emotions. The book of Nehemiah supplies precisely such a background as fits the Psalm. A part of the nation had returned indeed, but to a ruined city, a fallen temple, and a mourning land, where they were surrounded by jealous and powerful enemies. Discouragement had laid hold upon the feeble company; enthusiasm had ebbed away; the harsh realities of their enterprise had stripped off its imaginative charm; and the mass of the returned settlers had lost heart as well as devout faith. The Psalm accurately reflects such a state of circumstances and feelings, and may, with some certitude, be assigned to the period of return from exile. In Psalm 126 also the poet's point of view is in the midst of a partial restoration of Israel. He rejoices over its happy beginning, while he prays for and confidently expects its triumphant completion" (MacLaren).

4. **HOME READINGS:** Monday — Psalm 85 Tuesday — Psalm 126. Wednesday Jer. 30: 18-24 Thursday — Jer. 31: 1-13. Friday — Jer. 33: 1-14. Saturday — Zech. 8: 1-8. Sunday — Psalm 124.

## II Introductory

Psalm 85 opens with a thankful retrospect and acknowledgment. The unknown writer ascribes to Jehovah the restoration from the captivity. It was because He had withdrawn His anger, and had forgiven the people their iniquity, that He had so ordered events that Jerusalem should again be inhabited and the temple worship be resumed. But from this note of joy the psalmist drops at once to a minor key. From thanksgiving for the past he turns to most beseeching prayer for the present and the future. Jehovah's work was not yet complete. The languishing fortunes of the returned exiles were interpreted as indicating that if the Divine wrath, which had sent the nation into bondage had been turned away — as was made evident by the return — His indignation must still burn against them. Hence the psalmist entreats God — the "God of our salvation" — to be merciful and cease from further punishment — not to stretch out His anger to generation after generation. He pleads with Jehovah to revive His people and manifest His loving-kindness, by saving them completely — to the end that they might rejoice in Him. Then comes a dramatic turn. The psalmist's prayer ceases and he listens intent. Not in vain has he prayed. God will speak peace to His people, but the "folly" which provoked the wrath must be utterly abandoned. Complete deliverance from all evils will reward all who fear Him, and the Holy Presence will abide in the land. Heaven and earth will then be at peace — God's Mercy and Truth joining hands above, and Right-

eousness and Peace embracing each other below. These personifications even interchange — Truth "springs" out of the earth from receptive human hearts, while Righteousness "looks down from heaven." From this co-operation of heaven and earth prosperity will follow: Jehovah will bestow all needed blessings, and the earth shall yield her increase. And as in the present, so in the future: The righteousness of God's people shall be, as it were, the herald of Jehovah's royal progress in coming history, clearing the way for His footsteps.

The briefer 126th Psalm, which belongs also to this date, is keyed to joy. When the caravan of returning pilgrims set forth, and it was thereby apparent that Jehovah had turned the captivity of His people, it seemed unreal — too good to be true. Then came the throb of exultation — "our mouth filled with laughter;" and their jubilation was intensified by the ascription which other nations paid to Jehovah. It was He who had done such great things for them. But this was only the seedtime of the return; a glorious harvest would follow. The psalmist prays therefore that the rivulet of pilgrims may swell "like the rivers of the dry south when the winter snows melt." There is joyful reaping for those who "sow in tears." Yea, though the husbandman weeps every step of the way as he scatters the seed, the abundant sheaves of the harvest will change his sorrow into joy.

## III Expository

1. Lord, thou hast been favorable unto thy land. — It was Jehovah who had shown favor and to whom acknowledgment was rightly due, and it was His land, which He had cursed because of His people's sinfulness, that He was now regarding with favor. Thou hast brought back the captivity of Jacob. — "The restored Israel, like their ancestors under Joshua, had not won the land by their own arm, but 'because God had a favor unto them,' and had given them favor in the eyes of those who carried them captive. The restoration of the Jews, seen from the conqueror's point of view, was a piece of state policy, but from that of the devout Israelite, was the result of God's working upon the heart of the new ruler of Babylon" (MacLaren).

2. Thou hast forgiven the iniquity of thy people. — Their captivity had been a chastisement; their restoration showed that the heavy burden of their guilt had been lightened and removed by God's mercy. Covered all their sin — so that it no longer appealed to heaven for punishment; practically it ceased to exist, was blotted out.

3. Hast taken away all thy wrath — literally, "drawn it in;" "as a man does his breath, or, if the comparison may be ventured, as some creature armed with a sting retracts it into its sheath" (MacLaren). Turned thyself from the fierceness of thine anger — the same idea under a different figure. His anger no longer glowed.

4. Turn us, O God of our salvation. — "The abruptness of the transition from joyous thanksgiving to the sad minor of lamentation and supplication is striking, but most natural, if the psalmist was one of the band of returning exiles, surrounded by the ruins of a happier past, and appalled by the magnitude of the work before them, the slenderness of their resources, and the fierce

hostilities of their neighbors" (MacLaren). Cause thine anger (R. V., "indignation") toward us to cease. — "The partial restoration of the people implied, in the psalmist's view, a diminution rather than a cessation of God's punitive wrath, and he beseeches Him to complete that which He had begun" (MacLaren).

When we are tempted to gloomy thoughts by the palpable incongruities between God's ideals and man's realization of them, we may take a hint from this psalmist, and, instead of concluding that the ideal was a phantasm, argue with ourselves that the incomplete actual will one day give way to the perfect embodiment. God leaves no work unfinished. He never leaves off till He is done. He does not half withdraw His anger; and if He seems to do so, it is only because men have but half turned from their sins (MacLaren).

5, 6, 7. Wilt thou be angry with us forever? etc. — Such pathetic pleading with the Divine Being is almost peculiar to Hebrew literature" (Doherty). Wilt thou not revive (R. V., "quicken") us again? — He had promised to do so (Hosea 6: 2; Ezek. 27: 3; Hab. 2: 4). That thy people may rejoice in thee. — "Mosaic law was a joyful faith. Stern rectitude was developed by it (and in truth throughout the East rectitude and sternness are not often divorced), but the joys of salvation are more constantly emphasized than the severity of justice, and the repeated national festivals gave a peculiarly joyous character to Hebrew worship" (Doherty). Show us thy mercy — display it more fully and completely. Grant us thy salvation — "from sin, and departure from thee, from enemies and oppression, from disaster and sorrows, to holiness and happiness, prosperity and peace" (Peloubet).

8. I will hear. — "Like Habakkuk he will betake himself to his watch tower and wait to hear what the Lord will speak" (Perowne). "Faithful prayer will always be followed by patient and faithful waiting for response from God" (MacLaren). He will speak peace. — "The word is to be taken in its widest sense, as meaning, first and chiefly, peace with Him who has 'turned Himself from His anger;' and then, generally, well-being of all kinds, outward and inward, as a consequence of that rectified relation with God" (MacLaren). Thy saints — or "Thy favored ones," meaning the same as "Thy people." Let them not turn again to folly — the "folly" especially of turning away from Him to other helpers. Notice how fre-

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quently the word "turn" is used by the Psalmist.

Strange that any ears, which have heard the sweetness of His still small voice whispering Peace, should wish to stray where it cannot be heard! Strange that the warning should ever be required, and tragic that it should so often be despised! (Maclaren.)

9. His salvation is nigh. — The writer is convinced that a holy fear of offending a loving God will result in deliverance from all possible evils, outward and inward, and the endowment with all possible good, both for body and spirit. That glory may dwell in our land — "the manifest presence of Jehovah which Ezekiel saw departing from the doomed city" (Ezek. 10: 18) (Kirkpatrick).

10, 11. Mercy and truth . . . righteousness and peace. — Dr. Maclaren associates the first pair of virtues or personifications with heaven, and the second pair with earth in the 10th verse, and shows that they interchange in the 11th verse. "God's 'mercy' is in harmony with the 'truth' of His threatenings and His promises. And there can be no 'peace' without 'righteousness'" (Peloubet). Truth springeth out of the earth — "that is, is produced among men. All human virtue is an echo of the divine, and they who have received into their hearts the blessed results of God's faithfulness will bring forth in their lives fruits like it in kind. Similarly Righteousness, which in verse 10 was mainly viewed as a human excellence, here appears as dwelling in and looking down from heaven, like a gracious angel smiling in the abundance of Faithfulness ('Truth') which springs from earth. Thus 'the bridal of the earth and sky' is set forth in these verses" (Maclaren).

12, 13. The Lord shall give that which is good . . . land shall yield her increase. — God's blessing causes earth's harvests. "His gifts precede men's returns." Righteousness . . . before him — heralding God's advance, clearing the way. "Absolute, inflexible righteousness guides all the Divine acts" (Maclaren). Shall set us in the way of his steps — R. V., "shall make his footsteps a way to walk in." "The same, Righteousness which precedes, also follows Him, and points His footsteps as the way for us. It is the poetical embodiment of the truth, that the perfection of man's character and conduct lies in his being an 'imitator of God,' and that, however different in degree, our righteousness must be based upon His. What a wonderful thought that is, that the union

between heaven and earth is so close that God's path is our way!" (Maclaren.)

1-3 (Psalm 126). When the Lord turned again the captivity — restored in part the captives and exiles to freedom and their own land. Like them that dream. — "Most men have some supreme moment of blessedness in their memories with which they were stunned" (Maclaren). Then said they among the nations, etc. — "The jubilant laughter and ringing cries with which the exiles streamed forth from bondage, and made the desert echo as they marched, witnessed to the nations that Jehovah had magnified His dealings with them. Their extorted acknowledgment is caught up triumphantly by the singer" (Maclaren).

4 6. Turn again our captivity — continue the work of restoration. As the streams in the South — the arid Negeb, or Southland, which runs into the Arabian desert, and which is dry and parched until the spring rains fall, when every wady fills and overflows. "The Psalmist would fain see, not the thin trickle of a streamlet, to which the returned captives might be compared, but a full, great rush of rejoicing fellow countrymen coming back like the torrents which fill the silent watercourses with flashing life" (Maclaren). They that sow in tears shall reap in joy. — The Psalmist has discovered the great law that "no seed sown and watered with tears is lost." He that goeth forth, etc. — In R. V. this verse reads: "Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him." The Eastern farmer was obliged to take food from his family supply to plant for the next harvest. He flung the grain into the soil sorrowfully; but when the valleys stood thick with corn, then was his hour of rejoicing. So the first-fruits of the return were meagre. The pioneers faced dangers and were oftentimes in sore distress; but when their plaintive prayers should be answered, and the great body of Israelites, now content with their homes in Babylon, should become homesick for Zion, then would come great joy.

#### IV Illustrative

Note the wonderful providence of God. At Babylon idolatry was example and authority into the bargain; idolatry was glorious, had every charm to win the sensual. If you and I and an archangel had been endowed with absolute power, but left to our own human wisdom, human and angelic, I am persuaded that neither archangel, nor you, nor I should have sent the Hebrews to Babylon to unlearn idolatry, which punishments, blessings, miracles, could never effect in Canaan (Charles Reade, D. C. L., quoted by Peloubet).

#### Converted by Silence

At the opening of each conference service held in connection with the famous Mildmay Deaconess Institutions of London, England, a season of silent prayer is observed, usually for about five minutes. This is most impressive — a crowded house, all heads bowed in prayer to Him who, unseen, is "in the midst."

Through the influence of one of these silent seasons a gentleman was converted. He relates the circumstances himself: "Such a thing as attending a gospel meeting on a week-night I had not done for years. But to please a dear sister and her friend I promised to go for just one evening to the Mildmay conference.

"What struck me first was the solemnity of the silent prayer. To witness so many hundreds bowed in solemn silence before the throne of grace, pleading especially for the unconverted there present, filled me with awe and made me feel decidedly un-

comfortable. I wondered whether I was to be really converted that night. To pray for such a thing was impossible. I did not wish it. I left the hall anxious and miserable. Till late in the morning I wrestled in prayer to God for pardon and peace without obtaining an answer, and, quite worn out, at 4 A. M. I lay down to rest."

On awaking, after prayer, he found peace in reading St. Mark 11: 24-26. — *Christian Endeavor World*.



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## B. U. School of Theology

[Continued from page 1335.]

the spiritual life of most men and women is derived from their thought of the best men and women they have known. The early man reasoned from his highest thought of man to God, and I am not surprised at his thought of God. What was the idea of the primitive man of the best type of manhood? It was of that man who was able to endure suffering without a murmur or sign, or who could pitilessly bear down, slowly, or by a single stroke, his enemy. And they made kings, and after their death they made gods, of the men who, by sheer physical power, bore down other men; and, therefore, the great Teutonic tribes from whom we are descended thought of their Odin and Thor and Wodin as great gods, who were strong enough to drink wine from the skulls of their slaughtered foes. As man went on, the idea gradually developed that physical power, without regard to intellectual insight and strength, was not the highest type of man; and when in the Roman Empire the Emperor died, able, shrewd, cunning, unscrupulous, they deified him. But would you deify an athlete? Is our modern thought of God drawn from the prize ring? Is our thought of God derived from the man who, by sheer physical power, can bear down his foe? On the other hand, is your thought of God derived from the man who, by cunning, by shrewdness, by undermining, by over-reaching, can at last win the greatest prize? What is your thought of God? It is derived from the man in whom intelligence, and wisdom, and conscience, and love are supreme; and you conceive of God as one in whom all these qualities are regnant; and, therefore, because we have grown in our thought of man we cannot worship Wodin, because we have developed in our thought of man; we cannot worship Augustus, we cannot deify Caligula, we may no longer apotheosize Heliogabalus. We have been developed so far in our thought of man that we think him to be the highest type of man who, being smitten, will not smite back; we think him to be the highest type of man, who, being wronged, will not do wrong; we think him to be the highest type of man whose wisdom takes on ethical forms; and for me to preach to the congregation gathered in Summerfield Church, morning and evening, for four successive Sundays that God is One who, because He is stronger, crushes men, because He is stronger smites

men, because He has more power shatters men as the lightning the tree in the storm — for me to preach that for four successive Sundays, would leave me with fewer than twenty ignorant fanatics to preach to. Have we not all grown in our theology? And have we not grown in it by our finer and worthier thought of men? We have steadily a larger, truer, more ethical, more spiritual thought of man, and, as it grows, our thought of God, the Father and Saviour of men, must grow.

5. Theology is destined more and more to be enriched by the direct Divine Illumination of the moral consciousness of obedient men. If, in the last five years, I have read any one portion of the Bible more frequently than any other, it is the portion contained in the Gospel by John, beginning with the twelfth chapter and continuing to the nineteenth — the last conversations of our Lord with His disciples. These farewell conversations of Jesus with the men He had gathered about Him impress me, first, with the fact that He accepted the truth that what they knew about Him was very slight compared to what they were to know about Him; second, that He taught them that there was to come to them after a while, and in a very short time, a Divine Power, a Comforter, a Holy Spirit, who should take of the things that belonged to Him, and show them to these men. We are to learn about God from nature and the Bible and man, and we are also to learn about God from His direct and vital contact with the human spirit. God has various ways of reaching the human spirit; He uses all manner of agents and methods. By all manner of indirect influences and institutional forces God comes to me. I believe and teach that; but I believe and teach also, and herein I am an evangelical Christian, and a Methodist in the true sense, that God, in addition to all indirect methods of coming to man, has direct, immediate, original contact with the spirit of man. I teach that in addition to what He teaches me in the sunlight, and the sunlight suggests Him to me; that in addition to what He teaches me in the country in summer, and I worship Him when May and June come; that in addition to what I may find of Him in any form or mood or phenomena or force of the visible material world, and I see Him everywhere in nature; that in addition to any tracery of Him that I may find in the highest works of human genius, and I find Him there — that at times without any mediation, not in sunshine, or cloud, or star, back of sacrament, and creed, and song, and Bible, He comes directly to my own spirit, communes with me, lives with me, teaches me, inspires, quickens, and energizes me.

Theology may be enriched when we so study God. When a man will sit down beside one who in life's private ways has been subject to sorrow and temptations, and will listen to that man or woman as God has brought to them strength and life and light, he will learn therefrom the secret of Divine deliverance, of power, and of peace. One Monday morning I listened to one of the most able and interesting theological discussions I have ever heard. It was a discussion of religious questions by a body of able and eminent clergymen, and I can truthfully say of many of them that I was not worthy to stoop down and unloose the latchet of their shoes. On my way home from the discussion, sitting in the ferry-boat, I was struck with the appearance of a woman seated directly opposite to me. Her face was not a bright face, not a cheerful face, not a face that suggested wit, or beauty, or laughter, or music, but it was a striking face; a face that impressed and attracted you; the lines of suffering were deeply engraved on it, and yet it was a face marked by strength, peace, gentleness; and I was irresistibly drawn to its study. It looked to me like the face of a woman who had

read the open secret; it looked to me like the face of a woman who had met suffering and conquered it, who had faced temptation and mastered it. For some time I was so busy looking at her that I did not observe what was by her side; but at last I noticed that, carefully covered from common gaze, was a crutch. I saw that she was not the cripple, that she enjoyed what is called physical health, and I watched her as she left the ferry-boat with the crutch, and I did not know exactly at that time what it meant in her home or her life; but somehow or other, when I reached the street God was nearer and dearer to me than when I left the discussions of the clergymen; somehow or other, it seemed to me that I began to understand what the cross meant in the life of God and Christ; somehow or other, when I reached my home I was just in the mood to pray. If I read aright the literature of her life, if I correctly divined what life had taught her, and if I knew what God had taught her, I am sure my theology was enriched.

Oh! the obedient, suffering souls — "The last shall be first." Yes, when the gates of

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## THE FUTURE

In our weekly market letter, now ready for delivery, we call your special attention to some factors of the financial situation which, we think, will affect the future course of prices.

We feel very bullish on Louisville & Nashville and state our reasons why. Probably more people are interested in Sugar than almost any stock on the list and we present our opinions on this stock. We are firm believers in ultimately higher prices for the Union Pacific securities and have something to say on Am. Steel & Wire.

There is going to be a big crash one of these days in a lot of the cheap mining and Zinc stocks, that are floated on the market, and we sound a note of warning on these securities. A copy of our letter will be mailed upon application and we respectfully solicit a share of your patronage.

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pearl swing open, and the mitred bishops and the famous preachers hurry forward for their bright crowns, how they will be waved back; and from private ways, from lonely ways, from obscure ways, far removed from the world's applauding eye, the lonely, faithful, godly souls shall be called; and while popes with their jeweled crowns, and preachers who have thrilled great cities, and great bishops, and eminent theologians, wait, the lowly, the humble, the uncomplaining, the faithful, the mothers who prayed with sons that were to be hung the next day, the mothers who loved felons and burglars, the mothers whose love neither scorn nor power nor contumely could kill — oh, how will they be called first into the presence of the King! These quiet, patient, suffering souls, whose prayers have gone through the silent air up to God, shall be called first yonder, and earthly celebrities will wait. The first here shall be last yonder, and the last here shall be first there. While the human heart is open to the insinuating of God, theology must grow and enrich itself.

The practical thought here is one concerning the distinction between the life of religion and the science of theology. There is a difference. The science of theology may be studied, as you know, where the life of religion does not exist, and *vice versa*. The relation between the science of theology and the life of religion is the relation between botany and flowers; there may be a knowledge of botany without an appreciation of flowers. I studied botany, or tried to, when I was at school. I do not think I understood much about botany then, and I know I understand less about it now, but I love flowers, and flowers exist despite botany. I know a great many people who love flowers without understanding botany. And so I know a great many people who know nothing about the science of theology, but they have the life of religion. On the other hand, wherever there are flowers, there are men who, by a law of their mental make-up, will set about to construct a science of botany, and so long as the life of religion exists in the soul of man, we must be prepared for enlargement and growth in the evolution of the science of theology. Nor are we to deprecate, discourage or underestimate it. As animals may exist without zoology, as we may have material substances without chemistry, as we may have flowers without botany, so we may have the life of religion without theology; but there is no necessary war between the two. Wherever there is a life of religion, do not fear the elaboration of a science of theology by those who are disposed to make it; and, on the other hand, wherever there is a science of theology, let us strike it through and make it glow with the life of religion.

O backward-looking son of time!  
The new is old, the old is new;  
The cycle of a change sublime  
Still sweeping through.

So wisely taught the Indian seer;  
Destroying Seva, forming Brahm,  
Who wake by turn Earth's love and fear,  
Are one, the same.

Idly as thou, in that old day  
Thou mournest, did thy sire repine;  
So, in his time, thy child grown gray  
Shall sigh for thine.

But life shall on and upward go;  
The eternal step of progress beats  
To that great anthem calm and slow,  
Which God repeats.

Take heart! the master builds again,  
A charmed life old goodness hath;  
The tares may perish, but the grain  
Is not for death.

God works in all things; all obey  
His first propulsion from the night;  
Wake thou and watch! the world is gray  
With morning light.

In the evening of Matriculation Day the parlor and adjoining rooms of the school were the scene of a very pleasant reception tendered to the students by the faculty.

## OUR BOOK TABLE

**The Jacksonian Epoch.** By Charles H. Peck. Harper & Brothers: New York. Price, \$2.50.

This book presents the political history of the United States from the battle of New Orleans to the succession of Mr. Tyler to the Presidency, and points out the influence of the two men who, more than any others, shaped the events of this epoch — Jackson and Clay. It gives, also, a preliminary review of the preceding period, beginning with the war of 1812. The Jacksonian Epoch was the formative period of our politics, and nowhere else can its history be found in a single work. It was then that parties assumed their modern forms. Henry Clay is the central figure of the canvas, and the work is really the story of his political career. The book is a combination of history and biography, and introduces a great deal of the personal element, which gives to history its keenest interest and charm. There are comprehensive descriptions of both Clay's and Jackson's early life, and close analyses of their characters. Mr. Peck has rendered a marked service to the country in the preparation of this exhaustive presentation of the Jacksonian Epoch, and wisely says in the preface: "Wherever opinions have been expressed at variance with commonly accepted views, a candid effort has been made to submit all the essential facts, that the reader may be in a position to judge for himself."

**The Gulistan, being the Rose Garden of Shaikh Sa'di.** Translated from the Persian by Sir Edwin Arnold. Harper & Brothers: New York. Price, \$1.

The Gulistan, long famous in the East and not unknown of late in the West, is a collection of proverbial tales interspersed with verses and anecdotes illustrative of the general theme. The Persian sage and poet whose name it bears died in 1294, at the age of 110, having devoted his life to philosophy, poetry and travel. The full work of Sa'di has eight chapters, of which the topics are respectively the following: The Morals or Manners of Kings, the Morals of Darweshes, the Excellence of Contentment or Moderation, the Advantages of Taciturnity, Love and Youth, Imbecility and Old Age, the Effects of Education, Rules for the Conduct of Life. There have been several prose translations into English. We know of no other than the present where so much poetry, or verse, has been introduced. Sir Edwin is amply equipped for the task undertaken, and has done it surpassingly well. We wish he had rendered the whole work, instead of confining himself to the first four chapters, or "gateways" to the garden, as the Persian terms them. The proverbs are very pithy and instructive, and we would gladly quote many of them did our space allow.

**Golden Counsels,** by Dwight L. Moody; **Pluck and Purpose,** by William M. Thayer; **Tact,** by Kate Sanborn; **Youth and Age,** by Rev. James Stalker, D. D.; **Sunshine (Poems),** by Mary D. Brine; **Making the Most of Oneself,** by Rev. A. S. Gumbart, D. D. Temple Series. United Society of Christian Endeavor: Boston and Chicago. Price, 35 cents each, postpaid.

These dainty little volumes, illustrated and prettily bound, belong to the Temple Series, issued by the United Society of Christian Endeavor for young people. In "Golden Counsels" Mr. Moody could not have chosen topics surer to flash into the eye and heart than his pithy: "How shall we Spend the Sabbath?" "Bible-Marking," "Christ, our Model." "Pluck and Purpose" gives the cream of wise counsel for young people. It is one of the best books that can possibly be put into the hands of a young man. "Tact as a Virtue," "Making Friends of Books," "Fashion and How Far to Follow It," "Two Ways of Taking Sorrow," and "The Art of Making Gifts," are the titles of some of the tactful chapters in the interesting book

by Kate Sanborn. "Truth and Age" is a thoughtful study of the description of old age given in the twelfth chapter of Ecclesiastes, with special reference to its lessons for the young, which are presented in Dr. Stalker's strong and persuasive style. "Sunshine" is just the title to suggest the character of Mary D. Brine's poems. They are words of cheer and encouragement for all. "Home-made Sunshine," "God Everywhere," "Don't Fret," "Give a Helping Hand," "Confidence," "The Prayer of a Grateful Heart," are some of the significant titles. "Making the Most of Oneself" includes four short addresses on "The Model Young Man," "The Young Man in Business," "The Young Man in Society," "The Young Man and His Time."

**A Kipling Primer.** Including Biographical and Critical Chapters, an Index to Mr. Kipling's Principal Writings and Bibliographies. By Frederic Laurence Knowles. Brown & Company: Boston. Price, \$1.25.

All the apparatus that any one needs for the completest possible study of the most astonishing literary success of the present generation is afforded us in small compass (219 pages) by Mr. Knowles. The critical chapter on Mr. Kipling's writings is the gem of the book, although the shorter biographical sketch which precedes it is admirably done and contains just the items one needs to know. Mr. Kipling's work, this writer thinks, may properly be called great because he has so much to say and knows so well how to say it. His message combines truth, human interest and variety. His style combines force with precision. Three periods are to be found in his writing, noted by satirical treatment of character, sympathetic treatment of character, and spiritual treatment of character. Among his general characteristics are mentioned originality, imperialism, mastery of the short story, mastery of metre, mastery of metaphor, and marvelous command of language. "He has the gift of the inevitable word." "He is a great political force." "His philosophy of life is marked by vigor and optimism." "His manner is realistic, his aim idealistic." "His ability to invent plots seems exhaustless." "His verse is brilliant and rhetorical, and has at least once attained the 'nobly plain manner' of the

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highest poetry." Mr. Knowles' appreciation of Kipling is keen, but he has not refrained from pointing out many defects. We should not know where to look for a better or more trustworthy estimate, so well balanced and judicious are all the conclusions reached. The summary of the writings will be useful to some who have not time to read them, but wish to know what they are all about. We heartily congratulate the young author on the high grade of ability and critical acumen indicated by this tasteful volume. We also congratulate the father, Dr. D. C. Knowles, of Tilton, N. H., to whom the book is dedicated.

**Where He Is.** By Cleland B. McAfee. Fleming H. Revell Company: Chicago. Price, 25 cents.

This is one of the best of the "Quiet Hour Series" which this house is publishing. It can be read in a half-hour, but it will prove a holy inspiration.

**Men of the Bible.** By D. L. Moody. Fleming H. Revell Co.: New York and Chicago. Price, 30 cents.

This volume needs no other commendation than to say that it contains seven of Mr. Moody's great sermonic addresses — "Abraham's Four Surrenders," "The Call of Moses," "Naaman the Syrian," "The Prophet Nehemiah," "Herod and John the Baptist," "The Man Born Blind and Joseph of Arimathea," "The Penitent Thief."

**Educational Nuggets.** From Plato, Aristotle, Rousseau, Herbart, H. Spencer, W. T. Harris, M. M. Butler, and C. W. Eliot. Compiled by John R. Howard. Ford, Howard & Hulbert: New York. Price, 48 cents.

"Educational Nuggets" is a little book of strikingly suggestive extracts on many educational topics from these writers; and, by way of showing how the germs of the most modern thought may be found in the most spiritual of the ancients, these are prefaced by a series of equally interesting thoughts from Plato and Aristotle.

**The Life Savers: A Story of the United States Life-Saving Service.** By James Otis. E. P. Dutton & Company: New York.

The opening chapter of this book gives the history of the establishing of life-saving stations on the coast of the United States, and pays a high tribute to Mr. Sumner I. Kimball for his efficient work to this end. We are then taken out with a crew of brave life-savers into a terrific winter storm, and watch a vessel driven on the rocks and dashed to pieces. Despite heroic efforts, none of the crew are saved except little Benny Foster, with his dog Fluff buttoned inside his coat, who is washed ashore strapped to a spar. How Benny is adopted by the crew and tries to be of help to them, studying the rules of the service so that he is able to aid his comrades in time of danger, and even save two lives; how Fluff saves a life and has a medal given to him, will delight the boyish heart. Many of the rules, especially those for saving a drowning person and managing a boat in the surf, are well worth the attention of older readers.

**The Spiritual Life of the Sunday-school.** By Rev. J. Wilbur Chapman, D. D. United Society of Christian Endeavor: Boston and Chicago. Price, 35 cents.

These articles were originally published in the *Sunday School Times*. There was such a demand for them that Dr. Chapman has now consented to put them into permanent form. Pastors, superintendents and teachers should read this little volume and profit by it.

**The Conquest of Mexico and Peru.** Prefaced by "The Discovery of the Pacific," a Descriptive Historical Poem. By Kinahan Cornwallis. Author of "The Song of America and Columbus." New Edition. The Wall Street Daily Investigator: 44 Broadway, New York.

The author of this work claims historical accuracy as the result of long and laborious investigation. He has certainly performed an almost miraculous achievement in putting so much of history into excellent verse.

**Zodiac Stories.** By Blanche Mary Channing. E. P. Dutton & Co.: New York. Price, \$1.50.

Ethelind's parents leave her for a year with her grandfather, and that the time may pass more quickly he tells her stories, one every month, about the signs of the Zodiac. They are very charming, daintily written tales, telling us about children from all parts of the world, and will instruct as well as amuse.

**The Life of the Seventh Earl of Shaftesbury.** K. G. By Jennie M. Bingham. Curtis & Jennings: Cincinnati, O. Price, 50 cents.

Contemplating a general demand for this volume, which it certainly deserves, the publishers present it independently of the group of the Epworth League Reading Course of which it forms a part. A more extended review appeared in our notice of the four volumes composing the Reading Course.

## Magazines

Under the head of "Conversations" in the *Coming Age* for October, is an "Editorial Sketch of Lillian Whiting" and an interview which brings out her "Personal Experiences in Psychical Investigation." Also an "Editorial Sketch of Sam Walter Foss," the people's poet, with an interview upon "The Poet and the Common Life, and the Outlook for Poetry." Dr. G. C. Lorimer writes upon "The Scholar in Social Service;" Editor Flower upon "Mr. Herne's Contribution to American Dramatic Literature;" and Rev. R. E. Bisbee upon "The Victory of the Will." (Coming Age Co.: Boston.)

The *Methodist Magazine and Review* for October contains seven illustrated articles. The editor gives a graphic sketch of a trip "Over the Alleghenies." The third jubilee of Goethe's birth is commemorated by a critical study of his life and work, with portrait. Two well-written articles, "The Cabot Quadrcentennial" and "Vasco da Gama," describe the achievements of those early discoverers, with illustrations of Old Bristol and one of Da Gama's flag-ship. The missionary article, "The Apostle of the North — the Rev. James Evans," is also illustrated. (William Briggs: Toronto.)

The "Progress of the World" department in the *American Monthly Review of Reviews* for October fairly pulsates with the great currents of social, political and national life. Among the special contributions are: "Alfred Dreyfus: A Chronicle," by W. T. Stead; "The Work of our Army Supply Departments in the Philippines," by James W. Pope; and "The Chicago Conference on Trusts," by E. Benjamin Andrews. (Review of Reviews Co.: New York.)

The *Homiletic Review* for October, like other issues, easily holds a leading place among sermonic helps. Lieut.-Col. Conder has a suggestive paper on "Palestine Exploration." Dr. Samuel W. Dike writes in his very comprehensive way upon "The Present Aspect of the Divorce Question." Prof. Henry Webster Parker, D. D., provides a pertinent paper upon "Pastoral Visiting." The other departments are well represented. (Funk & Wagnalls Company: New York.)

The *Bibliotheca Sacra* for October is a strong and scholarly number. Jacob Cooper presents a critical sketch and estimate of "Theodore Dwight Woolsey." There is a characteristically scholarly and conservative article from the pen of the late ex-President Samuel Colcord Bartlett, "Rupprecht on the Pentateuch." Frank Churchill Woods has a luminous paper on "Idea of Salvation as Presented in the New Testament." (Bibliotheca Sacra Company: Oberlin, Ohio.)

The *International Journal of Ethics* for October contains some strong and pertinent papers, notably, "The Relation of Ethics to Sociology," "The Moral Aspect of Consumption," and "American Democracy as a Religion." The book reviews, as in former issues, are full and critical. (International Journal of Ethics: Philadelphia.)

The *Treasury* for October contains a fine illustrated article on Oberlin College, and the usual amount of suggestive sermonic matter. (E. B. Treat & Co.: New York.)

The *Biblical World* for October is filled with facts and suggestions of great value to the Bible student. Prof. T. K. Cheyne writes upon "The Times of Nehemiah and Ezra;" President W. R. Harper upon "The Priestly Element in the Old Testament, as Seen in the Laws;" and Dr. Selah Merrill upon "An Archaeological Visit to Jerusalem." (University of Chicago Press: Chicago.)

The leading article in the *October Magazine of Art* is devoted to Miss Lucy E. Kemp-Welch, a rising young English artist, whose specialty is horses. The frontispiece is a reproduction in color of one of her "studies," and Miss Dixon's sketch of Miss Kemp-Welch is embellished with eight illustrations of her work. "Lead Working" is the first paper in a series upon "The Revival of the Handicrafts." "Constantin Meunier, Painter and Sculptor," receives appreciative consideration from Emile Verhaeren, several illustrations of his work being furnished. There is much else of great interest and value in this issue. (Casell & Company, Limited: 7 and 9 West 18th St., New York.)

An exceedingly valuable and instructive paper is that by Captain A. T. Mahan, U. S. N., who was a delegate to the Hague Conference, upon "The Peace Conference and the Moral Aspect of War," which appears in the *North American Review* for October. There are several other notable papers, particularly "A Transvaal View of the South African Question," by the editor of the *Pretoria Volksstem*; "The Present Literary Situation in France," by Henry James; and "Some Social Tendencies in America," by Bishop H. C. Potter. (11 Warren St., New York.)

## Breakfast on Drink

### Coffee Makes Many Dyspeptics

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and today I am a well woman."

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well."

"It is easy to make good Postum, once a person becomes accustomed to it. I put four heaping teaspoons to the pint of water and put the Postum in thin muslin bags, drop the bag into the water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen." Mrs. Lizzie Whittaker, Kinder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.



## THE CONFERENCES

## N. E. SOUTHERN CONFERENCE

## New Bedford District

**Whitman.**—Sunday, Sept. 17, was devoted to the interests of the local Y. M. C. A. Forty dollars was raised in loose collections for the work of the Association. Sept. 24 was rally day, and the thought of the day was most enthusiastically carried out. In the morning a large and interested audience listened to the pastor's sermon. The Sunday-school had by far the largest attendance in its history. The Epworth League was an inspiring service, and in the evening a crowded house listened to a most excellent address on "The Psalms," by Mrs. Geo. E. Brightman. Sunday, Oct. 1, was Old Folks' day. The auditorium was hardly large enough to accommodate the people. The music by a choir of thirty voices consisted of the old hymns. The pastor preached an impressive sermon on "The Beauty of Old Age." The primary department, which numbers ninety, has recently added eight tables to its teaching appurtenances. The Junior League has been reorganized by the pastor, Rev. G. E. Brightman, and encouraging results are thus far evident.

**Fall River, First Church.**—Sunday, Oct. 1, 5 were baptized, 6 received from probation, 5 received on probation, and 1 by letter. Rev. S. O. Benton, D. D., is pastor.

**Fairhaven.**—Oct. 4 was observed as a day of special prayer. Rev. E. A. Lyon, of Acushnet, now over eighty, and pastor of this church thirty-eight years ago, was present at the afternoon service and gave a vigorous and timely address. The meetings continue one week. Rev. S. E. Ellis, pastor.

**New Bedford, Allen St.**—On a recent Sabbath the pastor, Rev. L. M. Flocken, preached on "Repairing the Breaches." Subscriptions were received, which, with pledges since received, aggregate \$800. About \$1,200 will be needed to complete the intended repairs. The pastor is preaching a series of sermons on the Lord's Prayer. A neat and valuable monthly church calendar has been issued.

**Preachers' Meeting.**—The fall meeting of the New Bedford District Ministerial Association will be held with the Marion Church, Oct. 17 and 18. It is hoped thus to enable many to attend the Preachers' Meeting and the Epworth League Convention, the next day, at the County Street Church, New Bedford. L. S.

## Norwich District

**Norwich, Trinity.**—On account of the continued critical illness of his wife, the pastor, Rev. E. W. Caswell, was obliged to resign his charge here and seek a change of climate. He was transferred by Bishop Mallalieu, and stationed at Middletown, Del. Mrs. Caswell, however, died at the home of her son, Rev. Lincoln H. Caswell, Glen Cove, L. I., Oct. 4. Dr. Caswell had been with us but one year; yet in this short time he had endeared himself to a large number of our people and ministers, who sincerely regret his removal from our Conference. Rev. Isaac L. Wood has been transferred from the Wilmington Conference and stationed here, where he began his labors on Sunday, Oct. 1. Mr. Wood is a graduate of Dickinson College, and has just completed a very successful pastorate of five years at Middletown, Del.

**Windsorville.**—Presiding Elder Bates has secured the services of Rev. C. C. Pratt, of the Puget Sound Conference, to supply this charge for the remainder of the Conference year. He commenced his work here Sept. 24, with good promise of success.

**Rockville.**—Pastor Yates and his people are rejoicing together over the manifest beginning of a deep and genuine work of grace in the church. Already there have been several seekers and the spirit of conviction is deepening. Thursday, Oct. 5, was observed as a day of prayer. From 9 o'clock in the morning until 9 at night there were almost continuous services with a rising tide of interest from beginning to end. The work is to be continued in group meetings with the churches at Manchester and Vernon.

**Burnside.**—The Junior League gave a very interesting and successful literary and musical entertainment recently, netting about \$25 for their treasury. The work of painting the church on the outside and improving the parsonage by the introduction of a bath-room and

other modern conveniences is already under way. Revival services are to begin here Oct. 23, for two or three weeks, Revs. J. I. Bartholomew, H. E. Murkett, and W. E. Keith assisting the pastor. The work will then be continued by like meetings at Hockanum, East Hartford, and South Manchester, in the order mentioned.

**South Glastonbury.**—This charge has been placed by the presiding elder under the pastoral care of Rev. H. E. Murkett, of Hockanum. The preaching service is held on Sunday afternoon, and the arrangement is giving excellent satisfaction to the people, who appreciate very highly the faithful services of the earnest and eloquent pastor. Mr. Murkett's home has been brightened with sunshine in the recent advent of a young daughter.

**Moosup.**—Pastor Oldham has issued a neat folder announcing an attractive list of subjects to be treated from the pulpit during the months of October and November. Special revival services are to begin Nov. 12, on the group plan.

**Social Union.**—The Rockville Methodist Social Union met in the Burnside Church on Wednesday evening, Oct. 4, the president, R. N. Stanley, of South Manchester, in the chair. Some very excellent musical selections were rendered by the church choir. The address of the evening was delivered by Rev. C. B. Pitblado, D. D., on, "The Power of Mammon in the Methodist Episcopal Church." Refreshments and sociability completed the program of an enjoyable occasion.

**Revisits.**—Several of the group meetings are already under way, and the reports are most encouraging. God has evidently set His seal upon the plan, and is giving the increase. Presiding Elder Bates is abundant in labors, rendering efficient service at many points. A revival in every charge is the watchword of the district. The Revival Convention at Willimantic, Oct. 19, and the District League Convention of the day preceding, will undoubtedly give fresh impetus and power to the movement.

SCRIPTUM.

## Providence District

**Woonsocket.**—The 65th anniversary of this church was celebrated with a week of special services, from October 1 to 8 inclusive. The spiritual tone of the church has been steadily intensifying for the past few months under the successful administration of the pastor, Rev. Lewis Bates Coddling. The Spiritual Work department of the Epworth League, in charge of Rev. Everett T. Whitford, a student in Brown University but resident here, has been holding cottage prayer-meetings with excellent results. Several conversions have already taken place, and three persons were received on probation, Oct. 1. Some strong accessions by letter have given an upward movement to the work quite encouraging indeed. The leading newspaper, *The Reporter*, has given generous treatment to the celebration, and with cuts of pastors and of the present editor has left ground for only hearty thanks on the part of Woonsocket Methodists.

The first service of the celebration was a laymen's meeting led by two active men, Thomas Whitford and George French. Following this came a sermon by Dr. Bass, presiding elder of Providence District. It was a sermon of high spiritual cast and influenced many to renewed effort for the salvation of men. One man, at least, made a start for Christ. In the evening the Epworth League held appropriate anniversary exercises. The regular church service was a platform meeting, and Mayor George E. Greene presided. Rev. J. H. Nutting, chaplain of the State Institutions, occupied a seat on the platform. This was his last pastorate before entering upon the larger field of usefulness which he now occupies. Mayor Greene is his son-in-law. The principal feature of the evening was the valuable historical address by the pastor, Mr. Coddling. There was a large chorus choir under the direction of Prof. Frank E. Kettlety, and some fine music was rendered in a manner to elicit much commendation. Flowers and plants adorned the church. The historical address covered the life of the church organization from 1813 to the present. In 1813 there was a regular Methodist class-meeting in Burrillville in what is now known as Bridgeton. Since that time northern Rhode Island has had the peculiar institutions of Methodism. In the earliest years of this century Woonsocket was probably visited by the preachers from Warren circuit, which included Cumberland. Rev. John Snelling served

that circuit and probably preached at this point over eighty years ago. About seventy-five years ago this territory was included in the North-bridge circuit. Sixty-seven years ago the Episcopalians organized here, and the Baptists and Methodists quickly followed the Episcopalians in the erection of edifices. Thus it happened that the New England Conference, to which this appointment then belonged, sent to it its first regularly appointed pastor just sixty-five years ago. His name was Rev. Wells Walcott, and his circuit included Slatersville, Blackstone, Waterford and Woonsocket Falls. The first official record is that of the quarterly conference held at Blackstone village, July 12 and 13, 1894. Rev. Orange Scott was presiding elder. On Sept. 29, 1834, the first quarterly conference was held in Woonsocket proper. Eleven months later a committee was chosen to erect a house of worship. George Aldrich was chairman of the committee. *ZION'S HERALD* of Sept. 11, 1836, says: "A new meeting-house in Woonsocket Falls will be dedicated the twenty-ninth of this month." It was signed, "Hiram Cummings." The growth of the church must have been rapid, since it was only two years from the first conference to the dedication of the edifice. The site chosen has constantly increased in value until the present. This shows the excellent judgment of the men in charge. The roll of pastors includes some of the best known and strongest men in the Conference. The original edifice is still standing, and has recently had a thorough renovation under the leadership of Rev. H. B. Cady, the pastor just preceding the present incumbent. This brief abstract of the address aims to give the barest outline of this interesting church history, which was so ably set forth by the pastor. Following the address felicitous remarks were made by John Swallow, Abram Waterman, and Frederick Hicks, on "Methodism, Past, Present, and Future." Rev. J. H. Nutting then made a short address in a reminiscent vein which was very acceptable.

The reunion and banquet on Monday evening, Oct. 2, was attended by several former pastors and the pastors of other denominations. Rev. J. H. Nutting presided. It was one of the happiest gatherings ever held in the vestry of this church and was more largely attended than any event in recent years. Letters of regret were read by Rev. L. B. Coddling, the pastor, from a number of former pastors.

On the evenings following the banquet several sermons were preached by pastors from near by cities—Rev. F. L. Streeter of Washington Park Church, and Rev. J. O. Randall of Broadway Church, both of Providence. Rev. C. W. Holden of First Church, Pawtucket, etc. The pastor proposed continuing the interest by holding extra meetings for another week or two.

**Hops.**—Everything here is in a prosperous condition, and the pastor feels greatly encour-

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aged by the evidence of kindly care on the part of the people for the parsonage property and the church. A new carpet has recently been given by the Epworth League for the parsonage, which is now in excellent condition as a home for the pastor. The church edifice under the direction of Mr. R. C. Howland is also an honor to all concerned. The people are coming out and the larger congregations are an incentive to the pastor. The Sunday-school is increasing under the superintendence of E. P. Emmons. The Junior Epworth League is delighted with the unique and interesting blackboard and other work done for them by their superintendent, Miss Mabel Latham. An orchestra of eight has been formed and is an interesting part of the Sunday evening service. Conversions are of recent occurrence. The church edifice is owned by the Hope Mill Co., and is heated, lighted and kept in most tidy condition by the Company.

**Phenix.**—Five adults were received into full membership here, and two were received in the Washington church, on Oct. 1. The recent vote in the town of Warwick providing for a high school is the result of an educational "forward movement" which originated in the Pawtuxet Valley Ministerial Circle. Rev. C. H. Smith is pastor at Phenix and Washington.

**Providence Preachers' Meeting.**—Monday, Sept. 25, Rev. J. G. Gammons, of Arnold's Mills, read a well-prepared and thoughtful paper on "Social Questions," which elicited a lively debate. On Oct. 2, Rev. E. F. Studley, of Mansfield, gave an intensely interesting sermon on "The Chambers of Imagery, or the Power of Imagination in Life" (Ezek. 8: 10).

**Providence, Olneyville Church.**—At this church on the first Sunday in October "rally day" was celebrated in the Sunday-school, and a harvest concert was given in the evening. Large audiences all day showed an aroused interest, and it was said by all that the day was one of the most successful in the history of the church. Rev. R. C. Grose is pastor.

**Providence, Asbury Church.**—Sunday, Oct. 1, two adults were received on probation. The superintendent of the Sunday-school, Mr. George E. Baker, and his wife have recently returned from an extended trip. Mr. Baker visited the famous school of John Wanamaker. It is about twenty years since he was there, and he found great changes since his first visit and even more success evident. In a brief address he gave his own school an inspiring picture of what can be done by practical methods.

**Centerville.**—Rev. Joseph Cooper, of Scituate, has been transferred to this charge to fill the vacancy caused by the election of Rev. Ambrie Field to the principalship of East Greenwich Academy.

**South Braintree.**—Rev. C. H. Williams, stationed pastor here, has quietly united with another denomination—a step which he has thoughtfully considered and feels called to take. His place here will be supplied until next Conference by Rev. H. B. Cooper, of Ohio Conference, a student in Boston University.

**Rockland, Central Church.**—The supply pastor here, Rev. E. F. Jones, has been obliged by the condition of his health to give up this charge. He has done the best kind of work here for a year and a half. His courage and self-sacrifice have done much to save this enterprise. He is succeeded by Rev. Arthur G. Boynton (Wesleyan, '99), now in the Boston School of Theology.

**Attleboro.**—Rally day here exceeded the record ever before made by this school, 439 being present. One of the special features of the occasion

was the reading of letters from ten former pastors, including the two who first served this now strong and growing church, namely, Revs. Alexander Anderson and Henry D. Robinson. The death of J. W. Gifford takes one of the strong men out of the Attleboro church. Rev. Thomas Tyrie is pastor.

**Brockton, Franklin Church.**—Oct. 1, the pastor, Rev. J. N. Patterson, baptized one person and received two into full membership.

**Providence, St. Paul's Church.**—On the first Sunday in October the pastor, Rev. J. A. L. Rich, D. D., received 4 on probation. Dr. Rich is delivering a series of lectures on Sunday evenings on Christian business men, or Christian ethics in business life. The Epworth League held an interesting evening lately at a private house, and the literary subject was "The Two Blind Poets, Milton and Fanny Crosby." Choice selections from the latter's hymns were sung.

**Wickford.**—The preachers of this district are looking forward to a splendid time here, Oct. 24-25, when the district meeting is held. It is an opportunity not to be soon repeated, and no doubt all will be wise to seize it now, while Rev. Elijah H. Smith is host. The program in the main features offers attractions to the thoughtful.

**Holbrook.**—The work here is in a very promising condition and already shows practical results of the labor expended. Several have been received on probation. The Epworth League is active, and in its financial prosperity is a loyal helper in the church. A supper in the early summer netted them \$20, which was applied to the purchasing of new hymnals and a supply of Wesley's Select Psalms. It also pays the electric light bill of the church. After disposing of an old deficiency of \$60 the church increased the salary of the pastor \$120. Better provision has been made for current expenses than for some years. Rev. W. J. Kelly is the efficient pastor.

KARL.

## EAST MAINE CONFERENCE

### Bucksport District

**Winterport.**—Here we had an "old time" quarterly meeting beginning Saturday afternoon and closing Sunday evening. The pastor, Rev. D. H. Piper, made a great effort to render the meeting a success. Father S. H. Beale was present and preached once during the meetings. He seemed as vigorous as when we knew him nearly forty years ago. His sermon was an inspiration to those who heard it. Sunday evening his son, Rev. J. H. Beale, was the preacher. Mr. Piper has a strong grip on the people, and is making his pastorate a success.

**West Lubec and Cutler.**—Rev. J. D. McGraw, the pastor at West Lubec, expects soon to commence the erection of a new church edifice. It is to be hoped that he will succeed, as there is great need of it. At Cutler the work is in a more hopeful state than it has been for years. The pastor is full of courage, and is looking for a continued revival among this people.

**South Robbinston and Perry.**—This is a large field demanding constant toil. The pastor, Rev. A. D. Moore, has commenced the second year of his work here, with the purpose to win souls. He believes that the people must be sought for. His faithful labors will, no doubt, be rewarded.

**Surry and East Blue Hill.**—This is a field demanding hard work. The pastor, Rev. H. M. Moore, is toiling earnestly, with a deep desire to reap a plentiful harvest; and yet conditions are

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such as to cause a feeling of discouragement. We believe his work will be rewarded and his heart made glad by witnessing the salvation of souls.

**Wesley.**—This is a frontier field facing the discouraging condition of a waning population; but we found the society more hopeful than at any preceding visit. The pastor, Rev. H. E. McFarlane, had an invitation to add the town of Northfield to his charge, and after due consideration, accepted the call. We found the people here enthusiastic over the prospect before them. Mr. McFarlane has obtained a strong hold on the people. We look for a successful year. D.

### Rockland District

**Waldoboro.**—After an enjoyable pastorate of two and one-half years, Rev. T. J. Wright has been transferred to Des Moines Conference and stationed at Osceola, Iowa. Rev. Frank L. Hayward comes in exchange, and has begun his work at Waldoboro and Winslow Mills. Mr. Hayward was educated at Kent's Hill and Wesleyan, and will receive a cordial welcome to his native State. Mrs. Hayward's father, Rev. Kinsman Atkinson, was a member of the Maine Conference.

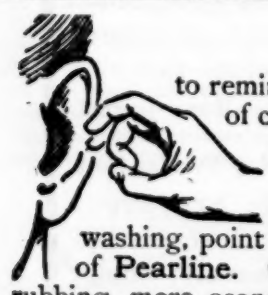
**Union.**—Rev. J. L. Nelson and wife, who came from Delaware in July, are greatly enjoying the change of climate. They are pleased with Maine and her people. Mrs. Nelson is somewhat improved in health. Rev. V. E. Hills, who was transferred to Wilmington Conference, reports a pleasant beginning at Lincoln City.

**North Waldoboro.**—The twentieth-century revival campaign is on in earnest. Rockland District not only hopes to be freed from debt, but to have new members added to the kingdom. Special meetings are being held at the Munroe Chapel.

**Clinton.**—Miss Nellie Thompson, of Morrill, has been assisting the pastor in revival work. Her services were much enjoyed. An effort will be made to put a foundation and furnace under the church and chapel. It should be done. Mr. Weld has done some vigorous and profitable work on temperance lines.

**Benton.**—The pastor has been assisted in special services by Rev. F. H. Jones, of South China. Both of these evangelists are worthy of confidence and esteem.

**Unity and Troy.**—Conditions on this field are the most favorable for years. Rev. W. A. Luce is greatly enjoying his first pastorate, and it gives promise of a good fruitage. The union church at Unity has been put in fine condition, and is very attractive. Paint, paper, carpet, chandelier and new windows are among the im-



## A fillip

to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it. Compare soap-washing with Pearlina-washing, point by point, and all the gain is on the side of Pearlina. Greater ease and quickness, absence of rubbing, more economy.

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provements. New attendants are being added to the congregations every week, and a spirit of conviction is manifest among the young people. The parsonage stable is to be shingled.

At Troy congregations are large and the spirit good. A line of horse-sheds is to be built in the rear of the church. They are much needed.

**Searsport.**—Work on this charge moves forward in harmony and with vigor. There seems to be a perfect understanding between the pastor and official board. Congregations are excellent, social services are increasing in power, and revival meetings are soon to be held. Books to the value of \$25 have been added to the Sunday-school library. The L. of the parsonage is to be shingled, an A window placed in the roof, and an additional chamber finished. Mr. Bailey much enjoys this loyal people. Father Fowler is well and active. Such men are a benediction. May we all learn how to grow old!

**West Waldoboro and Dutch Neck.**—The pastor has baptized 3 and received 1 to full membership. Indications are that others will soon follow. Rev. George Reader is having a pleasant pastorate. W. W. OGER.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**Gilmanton.**—The pastor plods along seeking to do good work for God. He is an earnest worker. Revival meetings will begin soon. A friend in Boston has presented Mr. Magwood a complete set of Clarke's Commentaries.

**Haverhill.**—The wide-awake pastor of this church, Rev. E. E. Reynolds, is pushing the work of God on his charge. For some time special services have been held in a school-house a few miles out of the village. A deep conviction is on the people. The meetings continue, and a work of grace is confidently looked for.

Mr. Reynolds is planning to observe Oct. 25 as a reunion and roll-call, with a banquet. All the former members or pastors who may read this item may consider themselves invited to come, or, if they cannot do that, write a letter to the pastor to be read. This will be a delightful occasion.

**League Convention.**—It was at Tilton, and was a glorious meeting. The number of delegates far exceeded the expectation of the officials, and surprised the folks at Tilton; but all were easily and splendidly cared for. The program was one of the best we have ever known, and was remarkably well carried out. We were proud of the way our young men acquitted themselves. The outside participants were Revs. J. M. Buckley, D. D., T. C. Watkins, D. D., J. D. Pickles, Ph. D., and Edwin H. Hughes, and Mrs. C. W. Gallagher. The inspiration of these meetings will be felt all over the district. The presidency of Rev. Wm. Ramsden gave great satisfaction. Many of the delegates were entertained at the Seminary, and many others came to it as visitors. It will be a good advertisement for the school. By the way, New Hampshire Methodists ought to send fifty students to this school at once. Concord District ought to send half that number. Draw a line east and west through the State at Tilton, and there is only one student out of a Methodist home north of that line. This does not speak well for Concord District Methodism. See if you cannot find some one in your charge who will attend here.

**A Fact.**—In a certain place somewhere around, not outside of New England, is a town with two churches, one of which is a Methodist, the other a — well, no matter now. A while ago some of the summer people planned for a dance, and invited most of the neighborhood. A little later they had a second one called their "farewell." To this one they invited the pastors of both these churches. The Methodist brother let them understand that it was not in harmony with the principles of his church to attend such places, so he declined the invitation. The other pastor accepted and went. It was on Saturday night. He remained until midnight, and the next day was in his pulpit to preach. The Methodist

CANDY CATHARTIC  
**Cascarets**  
REGULATE THE LIVER

# Dr. Greene's NERVURA

## BLOOD & NERVE REMEDY.



**Weak,  
Nervous,  
Irritable,  
Blue,  
Discouraged.**

brother had asked him to ride out with him some Sunday to his afternoon appointment, and preach for him, or at least to be company for him, but he excused himself, saying he had learned to save himself. Which of the two will be most likely to help his people?

**Miscellaneous.**—Dr. C. D. Hills' Twentieth Century address is to be published in a special number of the *District News*. There will be an edition of 9,000 copies, which it is proposed to scatter all over the Conference.

The Woman's Home Missionary Society of the New Hampshire Conference held their annual meeting at Baker Memorial Church, Concord, on Friday, Oct. 6. It was well attended and very interesting.

Mrs. Ellen Richardson, of our church at East Haverhill, has been chosen president of the New Hampshire W. C. T. U.

### Manchester District

**Hillsboro Bridge.**—Rev. W. W. Lucas presented the work of the Freedmen's Aid Society here and at the Centre last Sunday. He spoke chiefly of things that he himself had seen and of which he had personally known. His presentation of the cause was so clear and instructive that the people understood as never before the need of this work. Pledges payable before the first of January next were made here for \$13, and at the Centre for \$9. Monday evening he gave a Negro dialect recital.

**Marlowe charge** has a good worker in Pastor Goodrich. The Epworth League chapter "has had a resurrection." Mr. Washburn is president, and all departments are at work. Sunday evening devotional meetings are well attended, led by the young people. One new voice has recently been heard. Sunday afternoon neighborhood meetings are held on this charge, and the congregations nearly fill the house where they are held. Whether it will be wise to organize a neighborhood Sunday-school is now engaging the attention of people and pastor. A new choir platform is projected to take the place of the old "singers' pew" in this church.

**East Lempster and South Acworth.**—Some depletion in the congregation has occurred at East Lempster. At South Acworth there is an increase, owing to the suspension of service at the Baptist Church. Pastor A. G. Smith is putting in some needful work on the parsonage barn, preparing for a cold winter by laying a new floor and enclosing a stall for his horse. The official board, in response to a very kind suggestion of some of the brethren in the ministry, has voted to excuse the elder from attendance at third quarterly conference on account of his recent illness.

**Fitzwilliam Depot** is doing something to sustain and encourage Pastor Roberts in his work for the interests, both material and spiritual, of this

church. The new bell is in the tower and pleases the people, constantly reminding them of the true and faithful old veteran by whose efforts the building of the chapel was made possible, and by whose testamentary donation the bell has been secured. This bell and tower will be a lasting memorial to the faithfulness of the two pastors, Dudley and Roberts, as well as to the co-operation of the people with them.

**West Swansea** is seeing prosperity, with increasing congregations, as shown by reports to third quarterly conference. Social meetings are also increasing in interest and attendance. The Sunday-school is healthy, and current finances are in their usual hopeful order, with the pastor paid up to date. The Epworth League has purchased a new social meeting song-book, while the Ladies' Aid Society has paid for painting the church. There is expectation also that a new bell will shortly call to worship from our chapel tower, and no debt reminiscence attend it.

**Moriborc**, also, is working heartily with the pastor and doing well in all lines, with interesting social meeting work and the financial situation healthy.

**Webster.**—Rev. J. G. Cairns is made glad by a constant and increasing spiritual interest, with growing congregations and enlarging collections. One young person has lately started for Mt. Zion and declared it. It is now the purpose of the pastor, with the help of Evangelist Call of Antrim and co-operation of the people, to make a thorough canvass of this town in the interest of the King's business, and good fruitage is expected in His name.

**Hinsdale** has voted to give the pastor a week off, that he may celebrate Dewey Day in Vermont and take a little rest himself after his hard summer's work in rallying the people and remodeling the church building. It is expected that the presiding elder will supply the pulpit the Sunday morning of the pastor's absence.

**Personal.**—Mrs. C. Byrne is still ill in bed at Manchester, but hopes soon to be able to get out again.

The winter trip to California of Mrs. Downer, of St. James' Church, Manchester, is a loss to that society, which appreciates every worker in its force and can ill afford to spare one even for the winter.

Rev. C. W. Dockrill, of First Church, Manchester, was chosen fraternal delegate of New Hampshire Conference to the New Hampshire Congregational Association, which recently met in Manchester. The Manchester Preachers' Meeting has signified its appreciation of this brother by making him its president for the current term.

Mrs. Mary Hamilton, mother of the wife of Rev. G. W. Norris, being now ninety-four and a half years of age, is critically ill at her home in

Lawrence, so providentially delaying the presiding elder in his work; yet he expects to get at it at once, having now been about six weeks practically side-tracked for repairs. G. W. N.

## MAINE CONFERENCE

### Lewiston District

**Ministerial Association.**—The White Mountain Division of the Maine Central R. R. will grant half-fare for our Ministerial Association at Lewiston, Oct. 23-25. The Grand Trunk will probably do the same. An excellent program has been prepared, and some important matters that do not appear on the program will be discussed. We hope and expect that a representative of ZION'S HERALD will be present. It is very important that we get together at this time to plan and pray. Let there be a general rally!

A. S. L.

### Portland District

**Kittery, First Church.**—This church has been thoroughly repaired at a cost of about \$700, of which every dollar is paid. The Epworth League raised \$175 and the Good Templars gave \$50. This achievement means noble sacrifice on the part of the people and hard toil and wise management of the pastor. The belfry was removed and a neat tower built on a front corner. The vestry and audience-room have been papered and painted and other repairs made, which makes the building nearly as good as new. On Oct. 5, the opening exercises were held. Rev. Israel Luce had general charge of the services. Rev. Luther Freeman preached a strong sermon. Revs. G. O. Andrews, H. Mitchell and E. F. Marshall assisted in the exercises. The congregation was led in the singing by a large chorus choir. In the evening, after a bountiful supper served by the ladies, addresses were made by Rev. Messrs. Andrews, Mitchell, Marshall, and E. W. Kennison, the pastor.

**South Eliot.**—The Junior League recently raised over \$18 for the much-needed repairs upon this church. The Epworth League has started in the same direction, and doubtless something will soon come to pass.

**Goodwin's Mills and Hollis.**—Quarterly meeting Sunday was marked by unusually large congregations. One hundred and fourteen attended the afternoon service at Hollis. The people report that the pastor's sermons are enjoyed better than ever. There are large numbers of intelligent young people at both parts of this circuit.

**District Convention.**—The Epworth League Convention has been postponed to Nov. 8 in order to secure the services of Rev. J. F. Berry, D. D., editor of the *Epworth Herald*. The program includes two addresses by Rev. O. W. Scott, superintendent of Junior Leagues for the First District, and an account of the Indianapolis Convention by Rev. Luther Freeman.

**Saco.**—Rev. E. C. Strout has been quite ill for several weeks. His pulpit has been supplied for two weeks. He is now on the road to recovery.

**Kittery, Second Church.**—Rev. George C. Andrews reports increased attendance at the social meetings, Sunday-school and League. Oct. 8 was observed as Harvest Sabbath, with appropriate sermon, decorations, and a concert by the Junior League.

**South Portland, People's Church.**—This charge is prospering spiritually and financially. Five have recently been converted in the regular meetings and received on probation. Six have joined by certificate. The Sunday-school is steadily growing, and the Junior League, in charge of the pastor's wife, numbers forty and is very encouraging. The Epworth League devotional meetings are well attended and spiritual. The reading course has been taken up, and the works of mercy and help among the poor and sick are praiseworthy. The lecture-room is being frescoed, electric lighting installed, and other needed improvements made. The pastor, Rev. J. A. Corey, and family are pleasantly located in a new house and the par-

sonage is rented. The Epworth League week of prayer was properly observed.

**Knightville.**—The foundations of the church building have been made secure and a new stove purchased. The pastor and people unite in expressing their appreciation of the helpful co-operation of our superannuated brother, Rev. A. C. Trafton. He is an invaluable help to the pastor in his work. Knightville is fortunate in having his home here. E. O. T.

### Augusta District

**Wilton.**—The Epworth League chapter of this church, Rev. H. Hewitt, pastor, recently passed resolutions requesting the Board of Control to reinvestigate the charges of "serious official wrong" against General Secretary Schell, and either prove him innocent or secure his resignation.

**Stratton.**—The annual Sunday-school festival of the Dead River region, including the four Congregational schools of Eustis, Eustis Centre, Dead River and Flagstaff, and the two Methodist schools of Stratton and Coplin, was held at the Methodist Church in Stratton, Sept. 30. There was a very large attendance and a good deal of enthusiasm. The exercises in the church consisted of recitations and singing by the scholars of the various schools, and addresses by the

State missionary of the Congregational Church, Rev. Mr. Parker, and the presiding elder. The banner given to the school whose average attendance compared with the total had been the largest, was captured by our school at Coplin. Beginning on Sunday and continuing each evening till Friday, special services were held at Stratton. The pastor, Rev. F. H. Billington, was assisted in these by Rev. T. N. Kewley, of Strong, and by the presiding elder. A good interest was manifested, and the services were to be continued another week by the pastor.

**Kingfield.**—Here our church is slowly recovering from the hard experiences of the past few years. A movement is on foot to pay at least a part of the debt which has been carried since the church was built. Many of the occurrences on this charge remind one of Bishop Fowler's distinction of entire sanctification from entire crankification.

**Strong.**—Here is one of the most delightful villages of Maine, and our church here is one of the most pleasant to serve. Rev. T. N. Kewley is on his fourth year, and his thoughtful, earnest sermons are enjoyed by an appreciative people.

**Phillips.**—The work is moving well. An increased attendance, especially at Sunday-school and at class-meetings, indicates a growing spiritual interest. Financial matters show quite an

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—Mr. E. F. Edwards, in "Painters' Magazine."  
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improvement over the corresponding time last year. Arrangements have been made for special meetings to commence at West Phillips, Sunday, Oct. 15.

**Gardiner.**—Within the last few weeks \$100 have been expended for improvements. The pastor's study has been enlarged. A new walk has been made from the street to the vestries. All bills are paid. Oct. 1, 8 persons were received into the church—5 from probation and 3 by certificate. Two of the most elaborate weddings ever seen in Gardiner were held at our church in September. The first was a double wedding; and at the second all the participants, with the exception of the minister and the orchestra, were colored people. On each occasion the church was most beautifully decorated. There is a good spiritual interest. On the first Sunday in October three hundred people were present at the evening prayer-meeting; and that is the number almost every Sabbath evening.

**Reported Faith Healing.**—The daily papers of Maine, and also of Boston, have been making quite a sensation by publishing a report of an alleged miraculous healing in our church at Madison. I have been asked by many whether there is any truth in the reports. In the first place, the person reported healed is not, and never has been, a member of our church. She is a "Latter Day Saint," but professed to be converted this summer in our meetings. Her testimony is not reliable in the matter, as the doctor who, she claimed, had examined her arm, did not even know her. Inquiries bring out the fact that though she did fall and receive a hurt, there was no medical attendance and probably no serious injury. She has since confessed that some of her statements were not true. At first her pastor and even members of her own family believed it a case of genuine healing.

C. F. P.

## VERMONT CONFERENCE

### Montpelier District

**Athens.**—Pastor Lang has returned from his visit to his father in Canada, and hopes that he may rally from the shock which has visited him. Mr. Lang was planning for special meetings about this time.

**Brattleboro.**—The Epworth League has placed a screen in front of the orchestra, and a beautiful sign on the exterior of the church giving hours of service, etc. The evening congregations are steadily growing and the interest deepening. One young man had just been taken on probation.

**Bellevue Falls.**—Rev. F. W. Lewis has just been taking a vacation of a week—the only vacation thus far this year. During that time he attended two week-evening meetings and preached three times on Sunday. This is about the kind of a vacation John Wesley used to take.

**Barnard and East Barnard.**—At the solicitation of Pastor Smith, Rev. F. W. Lewis, of Bellevue Falls, who was spending a short vacation at this place, preached the annual missionary

sermon at each preaching place in this parish, securing pledges and money to more than twice the amount of the total contributions for missions this year, and a larger total than has been given by the society for a long series of years. If any other pastors desire assistance in raising their missionary collection, or information as to how to do it themselves, they would better have recourse to Mr. Lewis, as he is an expert in this matter.

**Ludlow.**—An out-of-town resident has generously proposed to put up an elegant public library building. This, with the Academy, will make the town quite a literary centre for the surrounding places.

**Montpelier.**—Pastor C. O. Judkins gave a timely and eloquent temperance address to a crowded house at a union anti-saloon service on a recent Sunday. Also the following Sunday a sermon with special reference to the home coming of Admiral Dewey.

**Northfield.**—The eldest son of Rev. A. W. O. Anderson has just entered Norwich University. The pastor is proposing to hold a series of revival meetings in January.

**Perkinsville and Amherst.**—Still the converts come and still others are bringing their church letters. This society will show a phenomenally large growth this year. It entertains the preachers' Meeting, Oct. 30-Nov. 1.

**Randolph Centre.**—A series of meetings is planned for the early part of November with Dr. A. L. Cooper, Conference evangelist, assisting. Pastor Moody is getting a good grip on the work here, and is popular with his people.

**Rochester.**—The engagement is announced of Miss Julia Kingsman, secretary of the League at this place, and Rev. William E. Lang, pastor of our church at Athens and Brookline. Congratulations!

**Copperfield.**—A series of meeting held by Pastor Baker with the assistance of Evangelist Walker, the chalk talker, resulted in several conversions.

RETLAW.

## NEW ENGLAND CONFERENCE

### Springfield District

**Springfield.**—In response to Bishop Mallaliu's call, the churches of this city observed Thursday, Oct. 5, as a day of special prayer. Meetings were held in Trinity Church at 11 and 12, and in St. Luke's Church at 2.30, 3.30, and 4.30, with the several pastors in charge of the meetings at different hours. In the evening each society held a service of prayer in its own place of worship.

**Springfield Preachers' Meeting.**—Oct. 9, Rev. O. R. Miller gave a comprehensive and interesting statement of the workings of the Dispensary System, especially as it has operated in South Carolina. A goodly number were present despite the stormy weather.

**Trinity.**—In a recent issue it was noted, but without stating the number, that Rev. A. C. Skinner had secured a goodly addition to the list of

subscribers to ZION'S HERALD. It may be added that the new subscribers since the opening of 1899 are 16, and all were secured by personal solicitation. In this last statement is food for much reflection. It is in that way that this work must mostly be done. While these new subscribers have been secured, all the old ones have been retained.

Rally day was observed by Trinity Church with great success. The pastor preached an appropriate sermon in the morning, subject, "Our Rallying Cry." His text was Psalm 90: 5: "In the name of our God we will set up our banners." He mentioned the banners of uncompromising hostility to all forms of evil; of earnest purpose to advance every interest of the Redeemer's kingdom; and of victory. Under the first of these heads he administered a deserved rebuke to the laxness of public sentiment on the matter of divorce, his remarks on that point being emphasized by the fact that nearly fifty applications for divorce had just been before the Springfield courts. In the Sunday-school there was music, and addresses by Messrs. David Hale, Albert Rothery, and B. D. Rising. The Junior League held its rally at 4 p. m. with installation services and an address by E. A. Cooper, president of the Epworth League. At 6.30 the Senior League devotional meeting was held. In the evening Rev. Dr. W. E. Newhall spoke on "What Our Young People have a Right to Expect from the Church;" and Wm. K. Cooper, Y. M. C. A. secretary, made an address on "What the Church has a Right to Expect from Her Young People."

Oct. 1, 2 were received on probation, 5 from probation, and 6 by letter. Oct. 6, the Junior League gave a reception to the Epworth League.

On Oct. 8 the pastor presented the matter of the Twentieth Century Thank-offering. It was in this church that the Bishops held their semi-annual meeting a year ago, at which time the call was issued for \$20,000,000 and 2,000,000 converts. The commission for Trinity has been appointed, and has held two meetings. Already this commission reports gifts toward the thank-offering to the amount of \$2,000. Three hundred to three hundred and fifty were in attendance at the Thursday night prayer-meeting.

**Grace Church.**—An interesting program was observed on occasion of Rally day, including music and letters from friends of former days. The graded system has been introduced in the school with four departments—primary, junior, intermediate, and senior. The primary department comprises grade 1; the junior department, grades 2 and 3; the intermediate department, grades 4, 5, 6, 7, 8, 9. Rev. C. E. Spaulding is pastor.

**Greenfield.**—We understand that special religious services are in progress here.

**Holyoke.**—Rev. H. L. Wriston is looking after the interests of the HERALD, and sent several new subscribers on a recent Monday. He spoke at the installation of the newly-elected officers in Chicopee Falls, a few evenings ago, and Rev. A. H. Herrick, pastor of the Chicopee Falls Church, says that the address was one of the

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very best Epworth League talks to which he ever listened.

**Westfield.**—On Thursday, Oct. 5, almost continuous services were held from 11 A. M. to 9 P. M., with marked religious interest. H.

#### Boston District

**Boston Preachers' Meeting** was opened with Dr. J. M. Leonard in the chair. Rev. A. P. Sharp offered prayer. In the absence of the secretary, A. P. Sharp was chosen secretary pro tem. Rev. W. T. Worth presented the following resolution which was unanimously adopted:—

**Resolved,** That we greet with great pleasure the announcement of the meeting of the General Cabinet of the Epworth League at Toledo, Ohio, on the 24th of the present month; and we implore the Cabinet to sift the Schell trouble to the very bottom, and settle it to the satisfaction of God and man.

On motion, the secretary was ordered to send a copy to Bishop Nide. The order of the day was a sermon by Dr. E. M. Taylor. The preacher's text was John 14: 16 and 16: 7-8. It was a powerful and impressive discourse. Dr. Goucher, of Baltimore, was introduced and made a few remarks. The benediction was pronounced by Dr. Bates.

**St. Andrew's, Jamaica Plain.**—This church rejoices in the completion of its new, tasteful and very comfortable parsonage, which was formally taken possession of last week by the pastor, Rev. H. P. Rankin, who is to be congratulated.

**Tremont St., Boston.**—At the second quarterly conference, held Oct. 10, a resolution was passed expressing appreciation of the faithful, painstaking and inspiring leadership of Dr. Mansfield, the retiring presiding elder. Sunday morning, Oct. 15, the pastor, Rev. Dr. J. D. Pickles, presented the contemplated Twentieth Century Thank-offering, urging as forcibly as possible the feasibility and the certitude of its achievement in securing both converts and money. At the close of the sermon Dean Buell, at the request of the pastor, urged the claims of education, and especially of Boston University.

**Dorchester St., South Boston.**—Oct. 1, 11 were received into this church, and six young men on probation. There is a noticeable increase in attendance at all the services. Rev. William Full is pastor.

#### Lynn District

**People's Church, Haverhill.**—A delightful and hearty welcome was extended to Rev. Edward W. Thompson and his newly-wedded wife, on Wednesday evening, Oct. 11. After a half-hour of handshaking a program was rendered and refreshments served. Pastor Thompson has the work well in hand, and has preached to unusually large congregations during the summer and early fall. He will have an energetic and valuable assistant in the one he has chosen for a helpmate and companion.

**Malden, Maplewood.**—Miss Bertha Vella, assisted by Rev. G. F. Durgin, of Somerville, and

others, recently held a very profitable Sunday-school Institute and Home Conference with the teachers of this church. The Baptist, Congregational and Swedish workers were invited. A course of "university sermons" for the month of October is attracting large congregations. Revs. E. H. Hughes, William R. Newhall, Chas. W. Gallagher, Chas. A. Crane, and the pastor, Rev. J. R. Cushing, are the speakers. W.

**Methodist Sunday-school Workers' Union.**—The first monthly meeting after the summer vacation was held in the vestry of Bromfield St. Church, Monday evening, Oct. 9. The guests of the evening were Rev. J. M. Barker, of Boston School of Theology, and Rev. J. W. Bradley, of the Philadelphia Conference. Instructive and helpful addresses were made by these gentlemen, after which reports and suggestions in reference to Rally day were given by members of the Union. This meeting was very interesting and profitable, and it is hoped that a larger number of Sunday-school workers will avail themselves of the privileges afforded by the Union during the coming winter. Wm. F. Mooers, Sec.

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### CHURCH REGISTER

#### HERALD CALENDAR

New Bedford Dist. Ep. League Annual Convention, County St. Ch., New Bedford, Oct. 19  
Revival Convention at Willimantic, Conn., Oct. 19  
Providence Dist. Min. Assn. at Wickford, R. I., Oct. 23, 24  
Portland Dist. Ep. League Convention at Saco, Nov. 8

**IMPORTANT NOTICE.**—The Montpelier District Preachers' Meeting will be held at Perkinsville, Oct. 31 and Nov. 1, and the District Epworth League Convention at Springfield, Nov. 2 and 3. As the two places are within six miles of each other, many can attend both. Let there be a general rally.

WALTER R. DAVENPORT, P. E.

"What's in a name?" Everything when you come to medicine. When you get Hood's Sarsaparilla you get the best money can buy.

**W. F. M. S.**—The meeting of the Malden District W. F. M. S. will be held, Oct. 25, in Cliftondale. Sessions at 10.30 and 2. Miss Danforth will speak, and a report of the annual meeting will be given. Lunch at 15 cents a plate.

M. L. FREEMAN, Rec. Sec.

**EVANGELISTIC ASSOCIATION BIBLE CLASS**—Mr. Moody will speak on the Bible Saturday afternoon, Oct. 14, in Tremont Temple, and also relate the remarkable success of Rev. James M. Gray, D. D., in his Bible class in Chicago this summer.

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Rev. Dr. Gray will be present, and notice will be given of the continuance of the Bible class.

### MARRIAGES

**LEWIS—WILSON**—At Everett, Mass., Oct. 4, by Rev. W. L. D. Twombly, of Newtonville, Thomas J. Lewis and Margaret M. Wilson, both of Everett.

**BACHELDER—TREVETT**—In Searsport, Me., Oct. 1, by Rev. H. W. Norton, Barton Bachelor and Emma L. Trevett, both of Prospect, Maine.

**ESTES—TRIMBLE**—In Searsport, Me., Oct. 1, by the same, Harry E. Estes and Emma Trimble, both of Belfast, Me.

**GOSS—GOSS**—In Moretown, Vt., Sept. 25, by Rev. C. S. Hulbert, Fred M. Goss and Katherine M. Goss, both of Moretown.

**BREWER—FOGG**—In Bridgewater, Maine, Oct. 10, by Rev. G. J. Palmer, Herbert E. Brewer and Rosa A. Fogg, both of East Plantation, Me.

**WEEKS—WEEKS**—In Gifford, N. H., Oct. 9, by Rev. S. P. Heath, Walter S. Weeks and Eliza Alice Weeks, both of Gifford.

**MERITHEW—MERITHEW**—In Warren, Me., Oct. 8, by Rev. Geo. S. Chase, Jeremiah Merithew, executive officer of U. S. transport "McClellan," and Mrs. Maud P. Merithew, of Warren.

### DEATHS

**DONNELL**—In Portland, Maine, Oct. 13, of pneumonia, Mrs. Carrie R. Donnell, wife of J. B. Donnell.

**LOMBARD**—In New York city, Oct. 8, at the residence of her brother, Albert E. Shaw, Mrs. Jane D. Lombard, aged 51 years, wife of the late Lorenzo Lombard, of Wilcox's Mills, Me.

**MINISTERS' WIVES' ASSOCIATION.**—Springfield District Ministers' Wives' Association will meet with Mrs. C. A. Shatto, Massasoit St., Northampton, on Tuesday, Oct. 24. Dinner at 1 o'clock; business meeting at 2. Train leaves Springfield at 11.45, returning at 4.30 and 5.15.

Mrs. F. M. ESTES, Cor. Sec.

**W. F. M. S.**—Framingham District Association will hold a quarterly meeting at Holliston, Wednesday, Oct. 25. Mrs. Geo. B. Smyth is expected to

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give an address, and papers of unusual interest will be presented. Mrs. W. A. Hussey, of Milford, will give a report of the annual meeting at Lawrence. Lunch furnished all delegates. A good attendance is hoped for. Milford and Framingham electricians pass the church every half-hour.

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W. F. M. S. — Norwich District, western section, convention at Hazardville, Thursday, Oct. 26. Reports and election of officers in the forenoon. Collocation at noon. In the afternoon Mrs. Geo. Smyth, a returned missionary from China, will deliver the address.

SARAH E. MCINTIRE, Sec.

CAMBRIDGE DISTRICT LEAGUE. — There will be a meeting of the Cambridge District Epworth League at Natlok on the afternoon and evening of Wednesday, Oct. 25. The members of the Cabinet will each have charge of a Department conference for two hours in the afternoon. The evening address will be delivered by Rev. G. H. Spencer, of Newton.

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**PRISON SUNDAY.** — The National Prison Association and the Massachusetts Association have designated the 29th of October as Prison Sunday, and earnestly request its observance by the churches. The Massachusetts Association has published its annual pamphlet for the use of pastors who desire sermon material, and for others interested in the crime question. It contains valuable information and important papers, including Mrs. Johnson's London paper, read just before her death. The pamphlet is sent free on application to the secretary at 55 Pemberton Square.

**N. E. CONFERENCE LADIES' AID UNION.** — The semi-annual meeting of the N. E. Conference Ladies' Aid Union will be held Friday, Oct. 27, in Grace Church, Cambridge. Sessions at 10 and 2. An interesting program has been prepared. Basket lunch. Every society in the Conference is entitled to one delegate for every five paying members. Please notify corresponding secretary of change of officers. MARY B. LUCE, Cor. Sec.  
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### PEOPLE'S STAR COURSE, BOSTON

The demands of the public for bright, novel and pleasing entertainments during the fall and winter months, appear to have been well considered in the plans for the People's Star Course at the People's Temple on Columbus Avenue, corner Berkeley St., Boston, which begins on Monday evening, October 23, and continues at weekly intervals.

Among the attractions to be presented may be named the following: Major J. B. Pond, Dr. Roland D. Grant, The Kalmia Ladies Quartette and Concert Company, Mr. Hoyt L. Conary, The Boston Favorites, The Alnsworth Company, The Adams Choral Society (80 voices), Rev. L. H. Dorchester, The Boston Carnival and Concert Company, and "Ben Hur," illustrated by Hon. John Wilder Fairbank.

The first of the entertainments is announced for Monday, October 23, when Major James B. Pond of New York, the well known Lecture Manager, will deliver his wonderful lecture, "20 Years a Dealer in Brains," illustrated by 150 stereopticon views.

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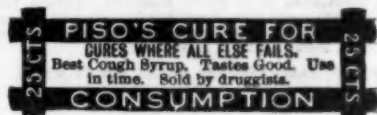


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## OBITUARIES

They never quite leave us, our friends who have passed  
Through the shadows of death to the sunlight above;  
A thousand sweet memories are holding them fast  
To the places they blessed with their presence and love.

The work which they left and the books which they read  
Speak mutely, though still with an eloquence rare,  
And the songs that they sung, the dear words that they said  
Yet linger and sigh on the desolate air.

And oft when alone, and oft in the throng,  
Or when evil allures us, or sin draweth nigh,  
A whisper comes gently, "Nay, do not the wrong,"  
And we feel that our weakness is pitied on high.

— Margaret E. Sangster.

**Crouch.**—Lizzie A. Crouch, wife of Edwin C. Crouch, and daughter of Charles W. and Betsey Ann Hill, was born in Williamsburg, Mass., Sept. 12, 1859, and died in Brattleboro, Vt., Sept. 8, 1899.

She was good from her earliest years, but was converted when fifteen years of age and joined the Methodist Episcopal Church. She attended the academy in West Brattleboro, Vt., where she met and was married to Mr. E. C. Crouch, who is now the superintendent of the Sunday-school.

Mrs. Crouch was a woman of excellent Christian character. Naturally lovable and pure-minded, the fruits of grace came to a rich maturity in her life. For some time she was the successful teacher of a class of boys, and won their lasting respect and friendship.

Her long illness was free from complaint or murmuring, and she died in peace. Her funeral was very largely attended by the members of her church. Her death is a distinct loss to the church where she served so faithfully. She was the light of her home, an inspiration to her husband, and the devoted mother of one child, a son eleven years old. "None knew her but to love her, none named her but to praise."

RALPH F. LOWE.

**Saunders.**—Manasseh Saunders was born in Augusta, Maine, March 22, 1822, and died at his home in Phillips, Maine, July 2, 1899.

He was the son of Mr. and Mrs. Jacob Saunders, and one of a family of thirteen children. All the members of his father's family had preceded him to the spirit world. By trade he was a machinist. The last ten years of his active life he was master mechanic in the Sandy River railroad shop situated in Phillips. Exact, careful and faithful himself, he required the same of those over whom he had charge. He was "a workman that needed not to be ashamed," possessing at all times the confidence of his employers.

On Jan. 27, 1861, he was joined in marriage with Miss Parazanda M. Rice, of Bangor, Me. To them was born one son, Warren W., who for some years has been an efficient engineer on the M. C. R. R.

In 1891 Mr. Saunders was stricken with creeping paralysis, and from the time of the stroke until his death his pain and suffering increased. For the last two years he has been utterly helpless. During all his sickness, with the exception of a few weeks, his faithful wife has watched beside and cared for him night and day. During the years of illness he was a great reader, as his mental powers were affected very little if any by the disease. The Bible was the book on which he bestowed more attention than he did on any other.

Mrs. Saunders for years has been an active Christian. Her husband thought well of religion, paid for the support of the church, but did

not feel that it was necessary to make an open profession or unite with the church. For years the wife had prayed that the husband might know the peace and joy of a saved soul. About a year and a half ago he gave himself to God and received the witness of the Spirit. From this time his interest in, and desire for, the welfare of the church became intense. As he was unable to attend the class, he desired the class to meet with him. He witnessed a good confession, was baptized, and joined the church on probation. From his conversion his life was a constant growth in grace. He was looking forward to the time when he could become a member in full of the church militant, but God gave him something better by receiving him into the church triumphant.

Funeral services were held at his late home and also at Hampden, Me., where the remains were taken for burial.

**Harris.**—Mrs. Hannah V. Harris was born in Ledyard, Conn., Feb. 26, 1806, and died at Old Mystic, Conn., Sept. 16, 1899, in her 94th year.

In 1849 she united with the Methodist Church of Old Mystic (having been previously connected in the West with the Campbellite Baptists), and was from that time one of its prominent members, an efficient and devoted worker until confined to her home by advancing years, and to the last an able counselor and hearty supporter in its work.

"Grandma" Harris, as she was affectionately called throughout the community, had an eventful life, passing through more than the average amount of adversity and sorrow. In 1833 she went West with her husband, but at his death, in 1849, while traveling overland to California, she returned to her native State. Here with characteristic energy she made a home for her children and won the respect and love of the people among whom she came. Her three sons obeyed their country's call to service during the War of the Rebellion, two of them never to return. Later the daughter died; but one son was left, with whom she spent the later years of her life. Amid these trials "the joy of the Lord was her strength," and by its reflection a means of blessing to those about her.

It is almost impossible to overestimate the influence of this mother in our Israel. Intelligent and remarkably strong in mind till within a few days of the end, with a faith ripened and strengthened by experience, possessing the true love and charity, to her pastor she was a never-failing source of good cheer, and to all a sympathetic friend and adviser. Though the loss of her presence is sincerely mourned, she "still lives," not only "in the hearts of those she left behind," but also in Him whom she loved and for whose summons she so sweetly yet longingly waited.

ALBERT E. LEGG.

**Caswell.**—Mary Hollister Caswell, wife of Rev. E. W. Caswell, of Norwich, Conn., was born near Norwich, N. Y., May 25, 1847, and died at the residence of her son, Rev. Lincoln H. Caswell, Glen Cove, Long Island, N. Y., Oct. 4, 1899.

Mrs. Caswell was the daughter of Rev. David S. and Charlotte B. Hollister. She was married June 3, 1868, and for thirty years she filled the position of a faithful, devoted wife in the Methodist itinerancy. Fifteen years in the Wyoming Conference, three in the Oregon, eleven in the Southern California, and one in the New England Southern, represent the fields of toil to which she and her husband were called.

Mrs. Caswell received the highest education Cazenovia Seminary could bestow, thereby adding culture to her largely endowed intellectual ability. In her early itinerant life she was distinguished as most faithful in the work, assisting her husband in pastoral visitation and as a teacher of the infant class in the Sunday-school. While her husband was presiding elder in California her duties led in other directions. For many years she was corresponding secretary of the Woman's Home Missionary Society in the Southern California Conference. In this work eminent executive ability was manifested. She was also the founder of the deaconess work in the city of Los Angeles, which today enjoys a Deaconess Home of fine proportions. Her addresses in the interest of the W. H. M. S. were practical, forceful and eloquent. Her address before the semi-annual meeting of the W. H. M. S. of the New York Conference in November last was received with great favor, and many calls came from various sections of the East for

her services, which failing health compelled her to decline. Her last public address was read at the anniversary of the W. H. M. S. of the New England Southern Conference held at Provincetown, Mass., in April last. Mrs. Caswell was too ill to present the address in person, as she was compelled to return home to Norwich, Costello Lippitt reading the address for her. Early in May a second successful surgical operation was performed at the Brooklyn M. E. Hospital; but the deadly cancerous disease moved slowly onward, defying all medical skill to arrest its course.

Mrs. Caswell was converted at the age of twelve years, and some eight years since entered into the fullness of the blessing of the Gospel of Christ. Her death was triumphant. A few days before her departure she asked Jesus to make the future more plain and heaven look more real. She said the Master answered her: "Blessed are they that have not seen and yet have believed," and her soul grasped the future glory by faith just about to be revealed. While her husband was walking the room in tears, she exclaimed: "Don't cry; Jesus will take care of you here and of me there." Speaking to her son Lincoln and her husband, she said: "You must be company for each other when I am gone; meet me there!" Once she aroused and exclaimed, "I thought I should be walking the golden streets before this. Oh, that He would take me now! Oh, for rest—blessed rest!" One morning, just before going, she said: "My text this morning is: 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'" Then she cried: "Let me go where saints are going. Jesus calls me, I must go." Then she repeated the hymn, "Jesus, the name high over all." Again she said, "I have had a vision. I thought Lincoln was carrying me over a great bridge and when half way over he had to stop, for the bridge was only half finished, and I cried, 'How shall I get over?' Just then Jesus came and bore me across." She left messages to all the dear ones around her bedside. To her son Lincoln she said: "Be true; true to God, true to the church; never mind this vain world, be true. Do just as Jesus would do if He were here." Then she exclaimed: "Oh, that He would come! I am only waiting, waiting for Jesus to take me

## A PECULIAR REMEDY

Something about the New Discovery for Curing Dyspepsia

(From Michigan Christian Advocate.)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo."

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home." At last she exclaimed: "The beautiful city! the beautiful city! It is so beautiful!" and in another moment her spirit had entered the city of God.

Her funeral was held at the Glen Cove Methodist Episcopal Church on Friday, Oct. 6. Rev. George Van Alstyne, D. D., presiding elder of the Brooklyn North District, and Rev. George P. Eckman, D. D., pastor of St. Paul's Church, New York city, were the officiating clergymen, assisted by Rev. J. Avery Norris of the Presbyterian Church of Glen Cove. The interment was in the Hillside Cemetery, Glen Cove.

**Wiggin.**—The death of Miss Mary Wiggin, which occurred Sept. 15, 1899, removed from Tremont Street Methodist Episcopal Church, Boston, a woman of great force of character and of strong religious principles. Her life was one of more than ordinary usefulness, and called for the exercise of great administrative abilities and energy.

She was born in Brookfield, N. H., Nov. 4, 1814, and came to Boston when about eighteen years of age, and from that time took care of herself. She was matron of the Massachusetts General Hospital for a number of years, including those of the Civil War. It was her delight to look carefully after the patients, and especially those who came from the field of battle. She was ardently patriotic and rejoiced in every opportunity to serve her country and her flag. She proved herself thoroughly competent and able in her services in that important field. She was afterwards matron of the Young Women's Christian Association, and won from the managers warmest praise for her executive ability in that office. Other and more profitable business then offered and she entered into it, carrying it with great success.

For a few years past Miss Wiggin had been an invalid, though able to get out to church and other places semi-regularly. She was wonderfully converted, and joined the Bromfield St. Church, and for many years wrought in that grand old hive of Boston Methodism. She was the friend and associate in Christian work of Jacob Sleeper, Mother Monroe, and others who made that church electric with spiritual power and light. She came afterwards to Tremont St. Church, and exercised a gracious and godly influence there till her death. She had a marked individuality—positive, outspoken, impatient with shams and mere professions—and sought to live wholly given up to God. Her marked business abilities, with great tact and character discernment, were recognized by her associates, and led her to being placed in positions of trust demanding the very best qualities. Her charities were innumerable, and her wisdom and sound judgment in giving aid to those who were in need commended her to others having wealth, who made her the almoner of their charities, through which she was able to do much for the unfortunate and needy. She gave them not only material aid, but sympathy and wise counsel by which she more than once saved whole families to the community and to the church. She had the elements of a wholesome wit in her nature, and often it flashed out in mirthful utterances which won to her children and adults alike.

She was not afraid of death, but passed triumphantly to her reward. Only an hour before her death she joined with her pastor in song and prayer, and then was not, for God had taken her. She is among the blessed, and leaves to her three sisters and relatives an inheritance of character and religious faith which far outvalues stocks or bonds or lands. She loved the Christ, and being faithful unto death, He has given her the promised crown of life.

JOHN D. PICKLES.

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#### Boston Methodist Social Union

The first meeting of the Social Union for the season was held at the American House on Monday evening last, and was attended by a generous number of members. The guest of the evening was Rev. Henry C. Weakley, D. D., corresponding secretary of the Elizabeth Gamble Deaconess Home Association of Cincinnati, one of the most prosperous Deaconess Homes of the Order. The New England Deaconess Home, Training School and Hospital was represented by Miss Mary E. Lunn and by its new secretary, Rev. T. Corwin Watkins, D. D., as also by several of the board of managers, with sixteen of the deaconesses.

Grace was said by Hon. Morris Sharpe, of Mt. Washington, Ohio. After the collation, prayer was offered by Rev. J. F. Goucher, D. D., of the Woman's College, Baltimore. Excellent music was delightfully rendered by the University Male Quartet of Boston. Five new members were admitted to the Union. President Flanders presented Dr. W. T. Perrin, the newly-appointed presiding elder of Boston District, who is also president of the board of managers of the Deaconess Home, who spoke in glowing terms of the labors of the deaconesses.

Dr. T. C. Watkins spoke in warm commendation of the deaconess work, with a running resume of their accomplishments in the Boston field, including 10,000 visits made during the past year, 4,000 pieces of clothing distributed, with 131 patients at their hospital. He plead for putting the institution on a paying basis, paying off the \$5,000 mortgage, and the purchase of a desirable lot for a hospital. It was his purpose, with the moral and financial backing of the church, to accomplish all these things. He asked for no pity, but for sympathy and help for the cause. He believed that he had been divinely led to this position, and he leaned upon the church to support him and the work.

Dr. H. C. Weakley, upon being introduced as one who graduated from the Boston University Theological School, said, in part: Rome has 463 houses of refuge; the Methodist Church less than twoscore. He presented statistics showing the enormous work of the Roman Catholic Church. The work of its sisterhoods ought to have been done long ago by Protestants. Now Methodism has a sisterhood seven hundred strong. Into these sisterhoods have gone many women of the highest type of womanhood. The question is, What door opens the largest opportunities for the deaconess movement? Certainly the hospital work is one of the greatest. Christ's word to heal the sick is just as imperative as that to go and preach the Gospel. We see

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Christ in His ministry frequently stopping to perform a miracle in healing the sick. When the church of Christ lays its healing touch on the sores of humanity, it will do more to arrest the attention of humanity and to help on the dawn of the millennium than in any other way. The church that helps the helpless is Christlike. He quoted the statement of a distinguished surgeon of national reputation that the spiritual tonic of a deaconess hospital was a prominent element in bringing the cases to a successful issue. He explained how the deaconesses by their various forms of work make their work pay at least one-half of its expenses. The Epworth League has proved a valuable ally to the deaconesses. Dr. Weakley's success as a leader in this cause gave force, point and stimulus to his remarks. The evening was one long to be remembered, and set the seal of emphatic approval on the God-given work of the deaconesses. The benediction was pronounced by Rev. W. R. Clark, D. D.

W. P. ADAMS.

The union of Methodism in South Australia has now been completed, and the Deed of Union has been officially signed by the president of each Methodist Church em-

braced in the Union — Wesleyan Methodist, Primitive Methodist, and Bible Christian. On January 1 next the Union comes into operation. The united body will assume the name of the Australasian Methodist Church.

—Pittsburg Conference took nine ballots before the General Conference delegation was filled by the election of the fourth member, Presiding Elder W. P. Turner. Pastor T. N. Boyle, Editor C. W. Smith, and Pastor S. T. Mitchell were elected on the first ballot.

—Prof. C. W. Rishell, Ph. D., of Boston University, had three periods at the Ministerial Institute of the Central Pennsylvania Conference, held at Shippensburg, Pa., Oct. 10-12, delivering his three lectures: "The Preparation of the Græco-Roman World for the Reception of the Gospel," "The Historical Nature of the Acts of the Apostles," and "The Party of John the Baptist in the Apostolic Age."

The world has no valuation for a man who does not know how to value himself.